길신주

Kiel Sun Joo

Kiel Sun-Joo

1869 March 15. Cinyn sup, Hwangdong.

선도교 - scholar and mystic (way of the Taurus, or Angels) Found at 25 - giving up the pursuit of wealth to become a religious. 발진도 for 3 years studied oriental medicine But no great powers weakened eyesight

At 29 - 1897 left Cinkuk sa ~~Kim~~ Find his friend Kim Chong-Sup converted to Xty Tut. to Graham Lee + converted + baptized.

1898 - became unordained lay preacher elder (영수)

1901 - Chang Lekhyun Central Ch. elder.

1902 - 조사 (helper) Itinerated in Pyongan + Whanghae provinces

1903 - entered seminary - first grad class

1906 - Began daybreak prayer meeting (with elders Park Chi Rok 박치록)

1907 - grad seminary first installed pastor, Central Ch.

great Revival

prayed three times a day

1919 Indep Movement among the 33 signers (2 years in prison)

Read Revelation 10,000 times

1926 Revival at Central Ch.

27 - resigned Central Ch. for nation wide meetings

40,000 Koreans influenced by his preaching, Bap 3,000 +

30 into ministry. 20,000 sermons

helped to start men [illegible]

Theology - fundamentalist premill

196 "the books" The road to heaven 212 sermons title.

1935 - Nov 20. Love ~~the Holy Spirit~~ in the Spirit." Ot was 76

KIEL, SUN-JOO

It is a pleasure to have at last a full biography of one of the greatest figures in the early ~~Korean~~ history of the Korean church, the Rev. Kiel Sun-Joo. His son the former Gen. Sec. of the Korea Nat'l Cont'l Com., the Rev. Kiel Chun Kyung, ~~who~~ has already published several volumes of his father's writings. ~~Hence~~ Now we are greatly indebted to him for what promises to be the definitive life of Korea's first installed Protestant pastor, the scholar, and mystic and ~~the greatest~~ evangelist, who has been ~~of~~ naturally honored as a principal signatory ~~signer~~ of the March 1 Declaration of Independence.

~~Born in 1869, near Anju in Pyongyang an Nam do,~~

Born in 1869, in Pyongyang Nam do, near Anju, Kiel Sun Joo early renounced the pursuit of wealth to seek peace of mind and spiritual power as a religious. He was greatly attracted by The Way of the Farmer (Sondo-kyo), and the mystic arts of Tai Jun do. But at age 29 he ~~left~~ turned his back on these mysteries unsatisfied and was committed to the Xn. faith by contacts with my father, and with his colleague, the Rev. Graham Lee.

In the Christian church he found his true vocation ~~place~~ in life, and within a year was made an unordained elder. ~~He entered the first graduating class of the Pyongyang Seminary, was~~ Graduating with the first class of the PY Prest. Sem. in 1907, he was ordained and installed in the Farm Central Presbyterian Church of Pyongyang (Chutchyon). Almost immediately the Great Revival broke out there, and Pastor Kiel became its ~~chief~~ ~~[illegible]~~ outstanding leader.

~~Outside the church, he was~~ Outside as well as inside the Xn. church he was a national figure. His advice was sought by the King in the closing days of the Y. dynasty. Pr. 1919.

Samuel Hugh Moffett

Rev. Im The Lords Church, Seoul

Major Economics - Sorogail. Press Seminary
Xn Ethics at Yonsei -

Youngsville - College Age pastor.
for scavengers church - 150 Tal Fap Ch. 1880s early

Protested - doctoral degree for cash, not study. } standard -
- requests for expansion of building + members }
" foreign travel, car, -

Im's standard - "pilgrimage".
Met Tournier in Switzerland Was impressed
Studied Jung Inst. in Switz.

Emphasis in (1) Xn ethics, and moral values.
(2) Spirituality - to conquer fear of alienation
and inferiority - no degree, not good job
Study under Pannenberg. - ideal of synthesis instead
of division.

20 programs at Yonsei - no time for study +
prayer Reduced program to 5.

Delegated work to associates.
Rev. 21:5 "Behold I make all things new."

~~Gradually~~ ~~Gradual~~ with compartments of knowledge - but empty
but by study + prayer filled the empty boxes
Built up - buildings + mission outreach.

Princeton - in Jesus, "no condemnation" in Xt. - but
"new beginnings in Christ every day. - in library Bible
reading + prayer.
"Theology of Hope"

150 Leabrook Lane • Princeton, NJ 08540
609-683-1268

IM

Presbyterian Mission
Int. P.O. Box 1125
Seoul, Korea
November 10, 1969

Dear friends:

Our Mission office is about to move to a new ten-story Christian Center building near our bome. This will he most convenient for I am back as Acting Commission Representative while Stan Wilson is on furlough. From our eightb-floor window we will have a striking view of booming Seoul, now one of the ten largest cities in tbe world—4½ million people and about 600 Protestant churches. But on weekends we like to get out of Seoul and back to tbe otber Korea of tbe countryside. Last Sunday, for example, we worshiped in an aggressively Buddhist village with its harassed little group of 22 Christians. They met in one room of a thatched-roof home. The organist was a blind masseur. He had memorized every hymn in the bymnbook by number. The visiting evangellst was one of my own students, whose field assignment is village evangelism.

On tbe campus the students are all excited about tbe new dormitory for tbe girls of the Christian Education Department (above). Tbe rooms are so attractive and the fellowship so lnviting that even the city girls want to move out to the dorm, undismayed by tbe fact that there is still no heat in tbe building, and winter ls upon us.

In February we will graduate our second Th. M. class at the Graduate Scbool. Let me lntroduce three of the students:

Kim Son-Bae (top) is the son of one of Korea's bestknown "imagist" poets, a professor at Soongsil College. He is from South Korea (Kwangju) and in addition to his class work directs a huge class of 650 High School students at Young Nak Presbyterian Church. I noticed that church attendance there a few Sundays ago was 9,569!

Cho Yu-Taek (cener) is from North Korea, son of a martyred pastor killed by tbe communists in 1950. His mother escaped witb the seven cbildren. The four boys are now all ministers and the three girls bave all married ministers. Cho and Kim were schoolmates at Yonsei University, then at tbe seminary, and now the Graduate School. He teaches at one of the seven Presbyterian High Schools in Seoul.

We are particularly proud of Kosugi Katsuji (below). He is our first Japanese student, a graduate of Tokyo Union Theological Seminary. His friendly smile bas done more for Japanese-Korean relations tban a hundred sermons on forgiveness. Which reminds us tbat Christmas is near and the wbole world needs that kind of reconciliation. Our Christmas greetings to you all.

Sincerely yours,

Sam and Eileen Moffett

Sam and Eileen Moffett

Life History of Simeon C. Kang
English translation sent to Dr. J.C.Smith

이 력 서

본 적 : 서울특별시 서대문구 의주로 1가 139번지

주 소 : 서울특별시 종로구 도염동 42 의 2 호

강 신 명

1909년 6월 13일 생

학 력

서기 1930 년 3 월 대구계성중학교졸업

서기 1934 년 3 월 평양숭실전문학교영문과졸업

서기 1938 년 3 월 평양신학교본과졸업

서기 1940 년 12 월 일본동경일본신학교수업

서기 1953 년 6 월 미국프린스톤신학교연구과수료와함께 신학석사학위받음

경 력

서기 1936 년 1 월 평양서문밖교회전도사시무와동시기독청년면려회
평양연합회종구조시무

서기 1937 년 1 월 평북선천남교회전도사시무

서기 1938 년 3 월 선기교회위임목사로시무

서기 1942 년 2 월 전기교회사임

서기 1942 년 3 월 선천북교회목사취임

서기 1945 년 9 월 서울동명중학교교장취임

서기 1946 년 3 월 전기선천북교회사임

서기 1947 년 5 월 서울영락교회목사취임

서기 1948 년 5 월 서울장로회총회신학교장사취임현재에이름

서기 1953 년 11. 월 기독학생전국연합회이사장에취임

서기 1954 년 4 월 숭실대학교재단이사취임

서기 1954 년 10 월 사단법인세계대학봉사회한국위원회이사취임

KANG, SIMEON

서기 1955 년 3 월 전기서울동흥중학교교장사임

서기 1958 년 3 월 숭실대학교재단이사사임

서기 1955 년 3 월 재단법인삼양학원설립자겸이사취임

서기 1955 년 5 월 재단법인삼양학원설립과삼양중학교교장취임

서기 1955 년 11 월 전기영락교회사임

서기 1955 년 12 월 서울서문안교회목사취임현재에이름

서기 1957 년 4 월 전기삼양중학교교장및이사사임

서기 1957 년 6 월 한국기독학생연맹이사장 사임

서기 1958 년 2 월 기독학생전국연맹지도위원장피선

서기 1958 년 11 월 재단법인 대광학원이사취임

서기 1959 년 9 월 대구계명기독대학이사취임

서기 1959 년 1962 년 두차례 한국기독교교육협회회장피선

서기 1960 년 2 월 한국기독교연합회총무에취임하여 동년 12 월에사임

서기 1960 년 10 월 재단법인계성교육재단이사취임

서기 1960 년 11 월 사단법인세계대학봉사회한국위원회이사장서리취임

서기 1960 년 12 월 장로회아간신학교이사장피선

서기 1961 년 11 월 사단법인세계대학봉사회한국위원회이사장취임

서기 1962 년 6 월 서울장로회신학교교장취임

서기 1962 년 9 월 대한예수교장로회제47 회총회부회장피선

서기 1963 년 5 월 연세대학교재단이사장피선

서기 1963 년 9 월 대한예수교장로회총회제48 회총회장피선

위 와 같 이 상 위 없 음.

1964 년 2 월 5 일

강 신 명

KAY, CHI-YOUNG

Send before Dec.

KINGSEJONG

76-1921-9

Chi Young Kay b. 1941

Seoul National University	B.A	1964
Princeton Theo. Seminary	B.D	1970
U. C. L. A		1971
School of Theology at Claremont	D.Min. (expected)	1976

Ordained by the Presbytery of the Pacific, U.P.U.S.A June, 1974

Pastor of the Wahiawa Korean Christian Church, Wahiawa, Hawaii 96786 July 1974 — Present

Please send the recommendation letters to the following

① Graduate Admissions Office
Duke University
Durham, North Carolina

② Graduate Admissions Office
Emory University
Atlanta, Georgia

③ Dr. Ernest Sanders
Professor of New Testament
Garrett - Evangelical Theological Seminary
Evanston Illinois

KIEL

Kiel - Moffett + Democracy

Kiel Sun. Jn used to ~~talk~~ about democracy + Presb. ch. C govt representation with father at Nol-tan-kol ch. h, ca. 1901. Made a great impression on him. Instituted family democracy in his home. Sons free to marry. Even pigeons — spoiling roof. We must get rid of them. Sons voted vs. him. So he used another tack. Came to Chin-Kyung, later Sec. of Rec. Let's substitute something else — how about deer? Wonderful idea. Passed. Problem solved.

One of the most notable leaders of the early [illegible] was the Rev. [illegible], [illegible] for truth [illegible] at last to Christ. [illegible] was in the first graduating class of the [illegible] Theological Seminary. He became the first installed Korean pastor of a Korean church, the great Central Church ( ) in Pyengyang. He became moderator of the [illegible] Korean General Assembly. But above all he was an evangelist, perhaps the most effective evangelist this nation of evangelists produced in the days of the Great Revival.

Pastor Kiel's talents and energies, however, were not confined to the limits of the organized church. In the dark days of the end of the Yi dynasty, the king turned to him for help. Later, in the 1919 Independence Movement, he became a national hero as one of the two foremost signers of Korea's Declaration of Independence.

His son, the Rev. Greenfield Kiel, (Kiel Chin-Kyung), who has recently retired as General Secretary of the Korean National Christian Council, has placed us all in his debt by preserving ~~xxxxxxxxxxxxxxxxxx~~ at great risk to himself, some rare documents of Korean church history from his father's collection in North Korea. Lest these be irreparably lost, he has consented to their publication in his volume, and has painstakingly edited [illegible]. [illegible] will follow in later volumes, including a biography of his father.

The present volume contains the following items:

1. History of the General Assembly: Pyeng Yang area churches.
2. History of the Sanchunhyun Church, Pyeng Yang (1906-24)
3. Minutes of the Presbyterian Theological Seminary Students' Association: First and Second Meetings.
4. Minutes of Pyeng-Nam Presbytery: First and Second Meetings
5. Pyeng Yang Labor Union Evangelistic Rules (1920)
6. History of the Pyeng Yang Presbyterial Women's Evangelistic Society (19[illegible])
7. Rules of Worship of the Pyeng Yang Christian Old Peoples Association (193[illegible])
8. Kiel Sun-Chu, Studies on the Second Coming of Jesus

KIEL SUN-JU

KIL, SUN-JOO

靈溪 吉善宙

YONG GE KIL SUN JOO

길 진경 지음

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고향 땅을 밟을 수 없었을 뿐만 아니라, 기독교계에 너무나도 이름 있는 분이어서 전국을 활동 무대로 하신 그 어른의 전기를 무모하게 펴낼 수는 없는 일이었읍니다. 그 자료 수집과 고인의 저서, 설교집, 성경 연구에 대한 유고들을 일일이 읽고 연구해야 했기 때문이었음을 독자 여러분께서 너그럽게 양해하여 주시기를 바랍니다.

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지 은 이

머리말

초대 한국 기독교 역사에 있어서 최대의 인물 가운데 한 분이신 길 선주 목사의 전기가 마침내 출판됨을 환영하는 동시에 서문을 쓰게 된 특전을 기쁘게 여기는 바이다.

한국 교회 협의회 전 총무 길 진경 목사는 이미 그의 아버지의 저서 몇 권을 출판한 바 있다. 우리는 1919년 3월 1일 한국 독립 선언서에 선두로 기명-조인한 서명자로서 전국적으로 존경을 받는 학자이자 명험적인 전도자이며 한국에서 최초로 임직된 기독교 선교의 목회자의 정확한 생활을 사실 그대로 기록한 길 선주 목사의 아들의 노력에 최대의 감사를 드리는 바이다.

1896년에 평안남도 안주 성내에서 출생한 길 선주 목사는 종교적인 영적 힘과 마음의 평화를 추구하기 위해 부귀를 일찍 포기하였다. 선도(仙道)와 팔진도의 신비적인 학술에 도취되기도 하였으나, 그것으로써 만족을 얻지 못한 선생은 그런 신비술을 버리고, 29세에 기독교에서 자신이 추구하던 것을 발견하고 마포 삼열 선교사와 그의 친지 그레함 리 선교사 두 분과의 접촉으로 기독교에 귀의하였다.

길 선주 목사는 초대 한국 장로교회의 전국적인 대지도자였다. 1907년에 평양 신학교를 제 1 회로 졸업한 선생은 목사로 장립되어 평양 성내의 유명한 중앙 장로교회(장대현 교회)의 전임 목사로 취임하였고, 곧 이어서 전국 기독교의 대부흥을 일으킴으로써 20세기에 있어서 놀라운 교회 발전의 중심이 되었다.

길 목사는, 교회 안에서와 마찬가지로, 사회에서도 전국을 통해 알려진 인물이었다. 이조(李朝)의 종묘가 종막을 고할 무렵, 왕이 선생의 고문을

요청했다. 그의 가정은 일찌기 1912년 일본 사람들의 이른바 데라우찌 총독 암살이라는 위장 음모에 걸려 수난을 당했다.

1919년 3월 1일에 길 목사는 그 교회에서 독립 선언문을 낭독했다. 선생 자신은, 기독교인으로서 독립 선언서에 서명한 여러 사람들 가운데 가장 뛰어난 인물이었다. 이 때문에, 그는 감옥에서 수인(囚人)으로서 2년을 지냈고, 그 동안에 묵시록 전편을 통독하였다고 한다.

일생을 통해 그의 감화를 받은 4만여 명이 신자가 되었고, 3천여 명이 그에게서 세례를 받았다. 그의 높은 영적 자취는 한국 기독교의 가장 보배로운 유산의 하나이다.

이제 그의 전기가 출판되었다. 이로써 그의 생활과 감화가 한국 안에서 좀더 넓고 깊게 알려질 뿐만 아니라, 전세계 기독교계에 알려지기를 기대하는 바이다.

사무엘 휴 마펫

아버님의 전기를 펴내면서

아버님의 일생을 글로 적어 펴내는 데 있어서 어머님 이상 가는 사람은 없을 것이다. 그러나 이미 아버님은 가시고, 어머님도 가셨다. 불가불 아들이 그 책임을 져야 하겠지만, 불행하게도 맏아들인 내 형님도 일본 사람의 음모에 걸려 돌아오지 못할 길로 아주 갔으므로 둘째인 필자가 이 무거운 짐을 져야 했다.

다행스럽게도, 아버님의 친필 자서 기록이 남아 있어서 그것을 토대로 자료를 모아 그 어른의 전기를 펴내게 되었다. 그러나, 어려움이 한두 가지가 아니었다. 특히, 일본 사람의 박해로 가정적으로 당한 슬픔과 나 자신이 삼일 운동에 가담한 탓으로 일본 사람의 온갖 악형을 받고 1년 반의 징역 선고를 받고 치른 옥고와, 중국으로 망명하지 아니할 수 없는 피눈물 나는 원한에 사무쳐 있던 그 당시의 상황이 눈앞에 생생하게 나타나서 극도로 흥분해 지는 감정 때문에 생각이 산란해짐을 안정시키기가 매우 어려웠다. 그뿐만 아니라, 해방 후 타의에 의해 나라가 두 쪽이 났고, 육이오 사변으로 인한 민족적 비운의 쓰라렸던 당시 광경이 다시 마음 속에서 울분으로 터져 나옴을 억제하기가 매우 어려웠고, 그나마 겨우 보관했던 남은 역사적 자료마저 다 건져 내지 못한 원한이 사무쳐 정신을 가다듬기가 참으로 어려웠다.

아버님은 살아서는 일본 사람의 학정에 수난을 겪으셨고, 세상을 떠나신 후에는 나라가 두 동강 남으로써 남긴 역사적 자료와 유적이 또다시 수난을 당하고 있다. 그런 기구한 운명을 헤치고 솟아난 아버님의 빛은 신앙이다.

주님의 종으로서 하나님께 충성을 다하였고, 복음의 증인으로서 그리스

제 3 장 기독교 입신

10. 하나님의 음성을 듣고

선생은 평양 성내 해주골 입구 종로 거리집을 샀다. 그리고, 이 경식은 당분간 취사를 맡았고 선생은 상전을 계시했다. 선생의 도우(道友) 김 종섭 씨가 이 소문을 듣고 매일같이 선생을 방문하면서 예수를 믿으라고 권했다. 그러나, 선생은 듣지 아니했다. 그렇다고 해서 그는 실망하지 않고 선생을 방문할 때마다 「그리스도 신문」(당시 回報)을 가지고 와서 읽어 주었다. 선생의 마음은 점차로 열리기 시작했다. 그러나, 예수를 믿을 마음은 생기지 않았다. 하루는 김 종섭 씨가 전도 책자 한 권을 가지고 와서 그 책을 읽어 보라고 주었다. 그 책의 내용은 아편 중독자로서 방탕한 생활을 하던 인물이 회개하고 예수를 믿고 진실한 신자가 된 한 중국 사람의 경험담이었는데, 책 이름은 「이선생전(李先生傳)」이었다. 선생은 그 책을 읽고 나서, 그처럼 방탕하던 사람이 회개하고 의인이 된 것은 이상하다고 생각했지만, 선생 자신에게는 아무런 감동이 없었다. 선생은 본래 방탕한 생활을 하지 않았고, 어릴 때부터 도를 사모했으며, 초로 인생을 개탄하여 탄진 흡기(呑津吸氣)하며, 수련 침정(修煉琛精)하고, 정좌 심공(正坐心工)하며 매일 아침 도인법(道引法)의 연습으로 선도를 수양해 온 자신이라는 자부심이 있었기 때문이다.

김 종섭 씨가 다시 찾아왔다.

김 : 「이선생전」을 다 읽었읍니까?

길 : 냉소하면서 다 읽었읍니다.

김 : 그 책을 보니 어떻습디까?

향에 돌아왔을 뿐만 아니라, 반가운 의제를 맞이해서 어른들의 안부와 피난살이의 체험을 수고받으며 옛정을 서로 줄겁게 나누었다.

저녁 식사가 금방 끝난 무렵이었다. 김 종섭 씨가 찾아왔다. 그는 반가이 김 찬성 씨를 만나 서로 인사를 나누고 예수교 도리에 대한 설명과 구속의 진리를 가르쳐 수고, 방이 깊어서야 자기의 집으로 돌아갔다. 이튿날 김 찬성 씨는 기독교의 여러 가지 전도 서류를 종일 읽고, 방이 깊도록 계속해서 읽던 그의 눈에서는 눈물이 방울방울 떨어지기 시작했다. 원래 온유하고 침착한 성격의 소유자인 그는 말없이 오랫동안 느껴 울다가 이윽고 "형님, 나도 예수를 믿겠읍니다"라고 말했다. 이 말을 들은 선생은 너무도 기쁨에 북받쳐 눈물을 펑펑 쏟았다. 선생은 의제와 함께 무릎을 꿇고 하나님께 눈물로 감사의 기도를 올렸다.

이튿날 아침이었다. 그는 어리를 깍고 몸을 깨끗이 한 뒤에 열심으로 기도하기 시작했다. 성령이 그에게 충만하게 임하셨다. 구속의 구수를 만난 그는 미친 듯 취한 듯 끓어 오르는 은혜의 기쁨을 간증하지 않고서는 견딜 수가 없었다. 그는 머리에 연화관(連花冠)을 쓰고 종로 네거리로 달렸다. 그는 예수를 믿으라고 외쳐 댔다. 사람들은 삽시간에 구름같이 모여들었다. 그는 과거에 선도를 수양하던 사실로부터 기독교에 귀의하기까지의 경험을 이야기했다. 빛나는 그의 얼굴은 화평스러웠고, 그의 음성은 남랑했으며 그의 말은 간절했다. 모든 사람들은 이 사람이 분명 별인(別人)이 아니면 남조선에서 올라온 사람이 아닌가 하고 수근거리기 시작했다. 우리나라 참서(讖書) 가운데 진인(眞人)이 남조선에서 오리라는 말이 있었기 때문이다.

그는 그로부터 여러 곳을 편답하면서 열심으로 전도했다. 평안남도 순천(順天), 자산(慈山), 안수(安州), 숙천(肅川) 등지에 교회를 건설했고, 북으로 안동현(만주), 남으로 황해도까지 걸어다니며 전도했다. 그는 복음을 증거하는 중인으로서 성령에 취한 전도자가 되었다. 선생은 그를 위해 개인으로나 가정 예배 때나 30여 년을 계속해서 기도했다. 선생은 의제를 볼 때마다 기뻤을 뿐만 아니라, 그는 선생의 자랑이었다. 많은 사람들은 이 두 의형제에게 축복을 아끼지 않았다. 선생의 기도는 헛되지 아니했다. 그는 조선 예수교 장로회 평양 신학교 제2회 졸업생으로 목사가 되었고, 나중에 평안 노회 회장까지 역임했다. (그의 아들 김 화식(金化湜), 김 도식(金道湜, 聖凱) 두 형제는 한국 기독교계에 쟁쟁한 목회자였다.)

선생은 주의 부르심을 받고 성령에 사로잡혔다. 심령에 넘치는 은혜와

마음에 솟구치는 기쁨을 억제할 수 없었다. 성신으로 거듭났고, 성신의 포로가 된 '미친 사람'이었다. 그의 해박한 지식과 언변은 그의 말을 듣는 대중을 감화시켰다. 기독교는 민족 중흥의 온상이요 세계 평화의 기수임을 확신하였다. 복음이 민족에게 시급히 요구되는 것이었기에 저체할 수 있는 마음의 여유가 없었다. 사도행전 26장 24절에 기록된 말씀과 같이 성신이 몰아넣을 받은 선생은 당시 사회 사람들의 눈에 미친 사람으로 보여 졌던 것이다.

12. 민족적 울분과 경제적 시련

영생의 진리를 깨달은 선생은 복음이 전민족에게 시급함을 느낀 동시에, 자기의 사업을 돕던 이 정식 씨에게 전도해서 기독교에 입신케 하고 가족과 친지들에게 전도하기에 여념이 없었다. 선생은 사업을 청산하고, 자본금 만 냥을 이 지역 씨에게 환보했다. 남은 돈은 단 5원이었다. 안식일을 지켜야 했으므로 자유로운 사업을 계획하지 않을 수 없었다. 선생은 한방 의약의 연구가 깊었으므로 당시 외국에서 수입되는 양약(洋藥)을 겸해서 약업 계획을 세웠다.

국가 창업 이래 역사가 거듭되는 동안에 조선조 말엽에 와서는 민족 퇴화의 비극적인 병폐만이 날이 갈수록 깊어갔다. 그러기에 선생은 민족 개선의 급선무를 통감하는 동시에, 이를 위해서 영적인 수양을 위한 참 도의 진리를 탐구하고, 정신 위생을 위해서는 정좌와 심공을, 건강을 위해서는 도인법과 차력을 했고, 생 교육에 깊은 연구를 쌓은 전과로 의-약의 필요성을 절감했던 것이다. 이는 민족 개선의 필수 조건인 동시에, 시대적 요청임을 통감하였으므로 선생은 이를 위해 몸소 애쓰고 실천해서 이에 대한 깊은 지식을 스스로 함양했던 것이다. 그러나, 약국을 개설하기 위해서는 가산을 내어 놓을 수밖에 없었는데, 당시 선생은 심한 빈한에 쫓기고 있었다. 할 수 없이, 당시 평양에 있던 천수교 신부를 찾아가서 대지 반환을 요구했다. 천수교 교회당의 터 800여 평이 선생의 부친의 엄연한 소유이었기 때문이다. 피난 중에 프랑스 인 신부가 와서 선생이 우거하던 집을 무단히 헐어 버리고 교회당을 건축했던 것이다. 그 신부는 반환할 것을 완강히 거부할 뿐만 아니라, 그 대지의 값에 상당하는 대가의 지불마저 기절하면서 도리어 횡포가 더욱 심해졌다. 이른바 도인인 선생은, 제 나라의 세력을 등지고 부도덕하고도 불량한 행동을 자행하는 데

분개하고 있었다. 그러나, 빈한에 쪼들린 선생은 속수 무책이었다. 할 수 없이 법에 고소하겠다고 신부에게 통고하는 한편으로, 법에 의한 소유권 확인서를 보내고 때를 기다리기로 했다. 그리고, 팔방으로 사업 자금을 주선해서 침술과 양약을 겸한 한방 약국을 개설했는데 성공적이어서 순이익이 월 평균 80원 이상이 되었다. 선생은 천주교 신부를 상대로 법에 고소를 제기했다. 승소는 했으나 신부는 그 대지를 반환하려고 하지 않아 재판을 일곱 번씩이나 했다. 일곱 번의 승소 끝에, 겨우 토지를 바꾸자는 제안을 신부가 해왔다. 준법 정신이 견여된 행동이었지만, 할 수 없이 법의 조정으로 현 장대현 교회의 종각 위치를 중심한 800평의 토지와 바꾸기로 하고, 그 시끄러운 사건을 일단락지었다. 선생은 그 뒤에 그 800평의 토지를 장대현 교회에 기부했다.

본래 선생의 부친은 안수에서 가족을 인솔하고 평양으로 이주하여 장대현 남쪽 언덕에 있던 800여 평 대지에 20여간 되는 기와집을 사서 거주하였다. 앞에서 말한 대로, 선생의 가족이 갑오 피난 때 천주교 신부가 무단히 가옥을 헐어 버리고 그 자리에다 교회당을 세웠던 것이다. 이는 이른바 천주교가 선교를 핑박한 본보기의 하나로서 정치적 압박의 쓰라림을 맛는 데다가 천주교의 핍박마저 가중되어 통분함을 금할 길이 없었다. 토지 반환을 요구했을 때, 참된 종교인이었다면 토지 교환을 교섭하는 것이 저당한 일이었겠다. 앞곱 번의 재판에 최다 패소한 그 자체도 횡포를 자행한 것이여 적반 하장이라고 아니할 수 없다.

선생의 부친은 이어서 칠성문에서 만수대 전체를, 당시 동화 10냥을 주고 사두었고 칠성문에서 남쪽으로 넓은 지역 수만평(경상골 서쪽 언덕과 그 위에 평지. 후일 일본 신사 기지로 수용령이 발동됨에 따라 빼앗겼다.)을 사서 앞날의 사업을 경영했었다. 그리고, 선생이 기독교에 입신한 뒤 약국 경영이 성공되자 보통문 밖 보통강 연안 만여 평을 샀고, 대동강 동쪽으로 승호리(勝湖里)에 있는 만달산(萬達山)을 장 군수(장 회식의 부친)와의 공동 명의로 샀다. 평양 시대 서쪽 대성지(內城址)와 연결되어 있는 하수구동(당시 서문 밖 교회 기지였고, 그 뒤 평양 신학교가 되었다.)에 있는 2천여 평을 사서 거기에 당시 개량 수택(건평 50평의 건물)을 세웠다. 뒤뜰에는 회나무가 서 있었는데, 귀신이 붙어 있는 나무라 해서 무서운 전설도 있었다. 일본 군대가 그 언덕의 선교사 수택을 향해서 대포를 강제로 걸어 놓고 매일 정오를 알리는 오포(午砲)를 발사했다. 이는 선교사들을 은연중에 위협하는 일본 사람들의 얄팍한 수작인지도 알 수 없었다.

라리 시대 중앙부에 위치한 장대현 꼭대기라든지, 아니면 일본인 거수지의 중앙인 서기산(瑞氣山) 위에 오포를 설치했어야 사리에 맞는 일이라고 할 수 있었으나, 평양 시 서쪽 그리고 서쪽 끝 보통문이 서 있는 무인 지경일 뿐만 아니라 불과 너댓 채의 선교사 주택이 있는 그 언덕을 향해서 매일 오포를 발사한다는 것은 이해할 수 없는 일이었다.

일본이 1910년 조선을 병탐하고, 아시아 제패를 꿈꾸는 그들 정책의 일환의 첫 단계로 조선 반도의 병참 기지화를 꾀했다. 그 계획에 따르는 건설을 위해 토지 수용령을 발표하고, 요소의 백성 소유 토지를 가부 형식으로 모두 빼앗았다. 물론, 한국 정부에 등록되지 않은 것도 아니었고, 일본인 관청에도 등록된 엄연한 개인 소유임에도 불구하고, 이른바 토지 수용령이라는 것을 집행했던 것이다. 그러나, 일본 식민지 정책에 올분한 민족적인 감정과 분위기로는 일본의 병탐을 인정할 수가 없었다. 뜻있는 지사들과 재산가들은, 나라를 빼앗기고 민족의 자유가 상실되었을 뿐만 아니라 아시아 제패 정책의 발판을 만들려고 하는 일본의 음모에 민족적인 긍지마저 팔아먹으면서 순응할 수는 없었다. 결코 결사적(結社的)인 행동은 아니었지만, 자기 소유 토지를 일본인 관청에 등록하는 것을 거부하였다. 조선 민족으로서의 자연적인 각자의 민족적 양심의 발로였다. 그러나 재산을 빼앗긴 울분뿐만 아니라, 아시아의 패권을 꿈꾸는 일본의 야욕을 위해 강제 제공되자 분통이 가슴에 사무쳤던 것이다.

선생의 소유였던 주택지와 부동산은 요지에 산재해 있던 관계로 모두 징용되어 버렸다. 그 대가로 이른바 천황의 기호가 들어 있는 붉은 빛 칠기 찻잔 한 개를 경찰을 통해 전달받았다. 이것을 받고 선생과 그 부인이 한숨을 짓고 있을 때에, 여덟 살 난 아들 진경(鎭京)이가 학교에서 돌아와 그것을 보고 무슨 일이냐고 물었다. 그 아이의 어머니가 사실을 알려 주자 그 그릇을 밟아 깨뜨려서 문 밖에 던져 버렸다. 그런 지 얼마 안 되어서 이른바 통감부로부터 보통문 밖의 토지는 경의선(京義線) 철도 부지로, 칠성문 토지는 평양 신사 부지로, 만수대는 관청 부지로, 만달산은 군용지로 각각 징용된다는 통지서와 함께 감사장을 보내 왔다. 그 역시 진경이가 불에 태워 버리고 말았다. 국가가 망하고 자유가 상실된 민족의 억울함은 도무지 풀 길이 없었다.

13. 선생과 마포 삼열 선교사

한국 선교 역사는 물론, 대한 예수교 장로교회 역사에서 마포 삼열 선교사의 활약상을 결코 제외할 수 없다. 또, 선생과 그와의 역사는 한국 교회 역사의 일면이기도 하다. 선교사가 평양에 도착할 무렵에는 선생의 명성이 이미 나라 안에 알려져 있던 때였다. 도를 통해 그의 심성이 달관 경지에 이르렀고, 건강법의 묘를 터득해서 연달된 그는 역사(力士)였다. 정신은 매우 발달되어 상대의 심리 작용을 꿰뚫어 보듯이 알았고, 육체 단련은 극치에 이르러 기발한 힘을 가졌기 때문에 항간에서는 초인간적 존재가 되었던 것이다. 그래서, 이인적(異人的)인 존재로서 사람들의 추앙을 받았다. 그러나, 선생은 현실에 만족치 아니했고, 인간 문제의 해결을 얻으려고 진리 탐구에 심혈을 기울였다. 그러나, 자신이 연구하는 도에 깊이 파고들수록 심령의 갈구는 더 심해졌다. 바로 이때 선교사 마포 삼열 목사가 평양에서 예수교를 전파하고 있었다. 당시 사회에는 그에 대한 심상치 않은 여론이 떠돌고 있었다. 배타적인 모욕적 유언 비어가 있었는가 하면 종교에 관심 있는 계층에서는 자기들이 이제까지 신봉해 온 전통적인 종교와는 그 내용과 의식이 전혀 다르기는 하지만 그 진리는 이치에 합당하다는 긍정적인 비판을 내리면서도 의심쩍어 하기도 했다. 또, 선교사 자신에 대해서는, 아몰든 이상한 인물의 출현이라는 것이다.

그는, 앞에서 말한 대로, 평양에 도착해서, 자신은 미국 북장로회의 목사로서 그 교파의 파송을 받아 예수교를 전하러 조선에 온 선교사임을 밝히고 복음 운동을 개시했다. 그러나, 배타적인 토착민들은 이질적인 서양 문화에 대해 반항적인 핍박을 가했다. 발판을 마련하기 어려웠던 당시 사회적 정세에 비추어, 마포 삼열 목사는 김 선달 씨의 주선으로 동대문 안에 있는 한 민가를 얻어 유숙하면서 노방 전도와 개인 전도에 힘을 썼다. 한편으로는, 평양 사회를 자세히 시찰하면서 인사들의 접촉을 통해 시민들의 성격 파악에 신중을 기했다. 또, 평양은 역사적인 도시이자 이북의 중심지로 사람들의 성격은 용단력이 있고 솔직하면서도 대중적인 기질이 있음을 간파했다. 사실, 권력을 장악한 특수층이 없고, 문자 그대로 평양 사회는 대중적이었다. 이것은 나중에 선교 중심지를 선택하고 교회 전설 계획을 수립하는 데 좋은 조건이 되었다는 것을, 그 후 조선인 지도자들과의 담화에서 그는 밝혔다.

물론, 같은 교단의 선교사들이 먼저 와서 서울을 선교의 근거지로 했을 뿐만 아니라, 각 교단과 게체 교단 선교사들의 주재 구역과 선교 활동 지역 분할 원칙에 의한 탓도 있었겠지만, 당시 사회상이 전면적으로 붕괴되어 가는 그때에 있어서 기독교의 대중 침투는 빈부의 차이와 사회적 계급의 차이가 그리 심하지 않은 관서 지방이 가장 적절했다고 볼 수 있다. 따라서, 대중적인 평양 사회에 선교 근거지로 설치한 것은 마포 삼열 선교사의 예리한 관찰과 지혜 있는 결단의 결과라고 아니할 수 없다.

선교 사업은 급속도로 발전되었다. 선교를 시작한 지 10년이 못 되어 교회는 그 형태가 갖추어 졌고, 벌써 공의회가 조직되어 선교 사업을 이끌어 나가는 기관으로서 정비되었다. 1901년에 신학교 교육 위원회를 조직하고 조사들의 신학 교육을 목적으로 과목을 제정했다. 1년간의 임시 채용과 더불어 1902년에는 5년제의 과정을 제정하고 역시 1년간만 임시 채용하기로 결정되었다. 그리고, 목사 지원자 방 기창(邦基昌), 김 종섭(金鍾燮) 두 사람과 공의회의 권고로 양 전백(梁甸伯), 길 선주(吉善宙), 한 석진(韓錫晋), 이 기풍(李基豊), 송 인서(宋麟瑞) 등 5인이 추천되어 1903년에 조선 예수교 장로회 평양 신학교가 개교되었다. 당시의 신학교 제도는 조사를 위해서 3년제 예비과를 두었고, 예비과를 마치고 나서 본과를 계속하게 하는 5년제 학과를 수료함으로써 졸업장을 주어 완전한 목사의 자격을 부여하게 했던 것이다.[1]

때는, 바로 외국 침략자들이 더욱 기를 쓰고 난무하고 자유 의식이 살아난 민중이 궐기하는 대세에 밀려 구세력은 몰락되고 새 세계를 내다보는 민족의 여명기였다. 이때야말로 조선 국민에게는 미래를 위한 유일한 기회였다. 그러나, 정치, 경제, 교육, 종교 어느 부문을 막론하고 공백 상태였다. 따라서, 복음을 민족의 마음에 깊이 심어야 하겠다는 일념뿐이었던 선생의 마음은 초조했고, 촌각이라도 미룰 수가 없었던 것이다. 더우기, 마포 삼열 선교사는 초대 당회장이었고, 선생은 널다리골 교회의 첫 영수이었으므로 교회 사업을 위한 서로의 접촉은 물론 교의(交誼)는 날로 두터워졌고, 교회 일에 있어서는 이신 동체처럼 움직였던 것이다. 그들은 기독교 진리를 하루빨리 민족의 마음 밑바탕에 깊이 뿌리를 내리기 위해 교육과 전도를 병행하는 동시에, 교회 이름을 "조선 예수교 장로회 널다리골 교회"라 하고 교회의 골을 갖추었다.

① 重厚吉善宙牧師遺稿集 第一輯 참조.

마포 삼열 선교사는 선교 시초에 있어서 선교사로서의 복음 운동에 최선을 다했고, 교회 형태를 갖추어 가는 초창기에 있어서 당회장으로서 지도 임무를 다했다. 또한 본토 사람들의 자력 활동과 장로교 제도의 바탕인 민주주의 원리를 가르치기에 세심한 노력을 기울였다. 봉건 제도에 젖어 있던 당시의 조선 사람에게, 특히 지도자들에게 민주주의는 매력적이었다. 이 매력적인 민주주의 사상을 간직한 기독교가 중류층으로 구성된 평양 사회에서, 이른 봄 잔디밭에 불이 당겨지듯, 퍼져 나가지 않을 도리가 없었다. 이는 새 시대의 동이 트는 이 땅에, 해방의 복음이 가져온 새 빛이었던 것이다.

1892 년에 이 길함 선교사가 서울에 도착한 다음 해 2 월에 평양에 정착함으로써 선교 사업에 전보다 더 박차를 가하게 되었다. 그 뒤를 이어 선교사들이 잇달아 파송되어 옴으로써 기독교 선교 사업은 한층 더 강화되었고 교회 사업은 활발하게 진전되었다. 마포 삼열 선교사와 이 길함 선교사는 일이 있을 때마다 서로의 당회장 직무를 교체해 가며 수시로 교회 일에 대한 의견을 서로 나누고 상의했다. 교회 건설기에 있어서 그들은 특히 교회 조직과 선교 사업에 대한 원리에 치중했고, 모든 교회 사업과 운영은 선생이 책임을 짐으로써 교회 건설 초기부터 자립 교회를 지향하기 시작했다.

그런데 여기에 빼놓을 수 없는 사실 한 가지가 있다. 그것은 선교 초기에 있어서 한문(중국어)으로 출판된 문서에 의존함으로써 기독교를 대중화하는 데 상당한 지장을 가져왔다. 더우기, 구전과 문서가 동반되지 않고서는 바라는 바의 효과를 거둘 수 없다는 것을 느꼈다. 또, 조선 사람으로서 기독교 건설의 터전을 닦아야 하겠다는 데의에 입각해야 함을 통절하게 느꼈던 것이다. 우리의 글을 보존하고 보급해서 기독교 정신을 내포한 우리의 민족 얼을 바탕으로 한 새로운 민족 문화 형성에의 필요성을 절감하고, 한글로 된 대중 문서 운동을 우선적으로 펴기로 합의를 보았다.

1904 년 7 월이었다. 마포 삼열 선교사가 「신도 쾌락 비결」이라는 작은 책을 저술하여 그 책의 서문을 써달라고 요청해 왔다. 선생은 그 원고를 읽고 감동을 받았고, 서문을 붙여 며칠 뒤인 19 일에 출판하였다.* 이것은, 기독교 대중 문화의 운상으로서 자세를 갖추는 첫 발걸음이 되었다. 선생은 저술에도 힘을 기울여 소설 「만사 성취」, 「강태 보감」, 「성경 강의」

① 이 책 348-50면 참조.

등을 세상에 놓았다. 선생에게 한이 있었다면, 시력이 약해져서 한평생 기록하는 일이 자유스럽지 못했던 것이었다. 안일에 선생의 눈이 밝았더라면, 그의 해박한 지식과, 성경의 심오한 뜻을 해득한 고귀한 글과, 그 글을 통해 한국 교회 초창기에 심어진 선생의 사상을 더 깊고 깊게 음미해 볼 수 있는 책이 출판되어 한국 교회에 값진 유산으로서 길이 남았을 것이다. 참으로 아쉬운 일이다. 또, 선생 자신이 성경 전권의 강의를 출판하기 위해 남긴, 몇 권치의 원고, 간이한 강의, 설교, 교회 역사 등 친필 기록의 유고마저 해방과 육이오 사변으로 거의 분실된 것은 안타깝고 아까운 일이다.

14. 조선 예수교 장로교회 입교와 가풍의 혁신

1897 년 29 세에 예수교 장로교회에 입신한 선생은 그 해 8 월 15 일에 조선 예수교 장로회 평양성 판동(널다리골) 교회에서 이 길함(Graham Lee) 선교사에게서 세례를 받았다.

선생은 자신을 그리스도에게 일임한 그대로 일생을 일관하였다. 성실과 실천으로 그리스도께 몸바친 생활을 관철해서, 유종의 미를 거두려고 끝까지 분투하였다. 속량받은 은혜에 감격해서 구속받은 자로서의 그리스도에 대한 의무 이행과 택함을 받은 전도자로서 하나님께 대한 책임 수행에 최선을 다하였다.

사회적으로 빛을 사귐에 있어서는 신의를 지켰고, 교회에서는 목회자로서의 충성을 다하였다. 선생의 성격은 엄격하면서도 자애로왔다. 결정된 사건을 수행함에 있어서는 엄격하였으나, 가정에서나 사회에서의 대인 관계는 부드러웠다. 인생의 근본 의의를 왜곡한 장유 유서(長幼有序)의 습속으로 인간미를 상실한 생활 태도를 선생은 근본적으로 개혁하였다. 가정에 들어서는 자손들과 어울려 놀기도 하고, 씨름으로 힘내기도 하는 등 가정의 분위기는 언제나 화락했고, 이를 삶의 위안과 일생의 낙으로 삼으셨다.

가정 문제에 있어서도 단독 처리를 지양하고, 자녀들의 교양에 관한 일은 가정 회의로써 원만히 해결하곤 하였다.

큰째 아들 진경 군이 비둘기 100 쌍을 길렀다. 당시에 있어서 평양에서는 비둘기가 아이들에게 유일한 놀이감이었다. 그러나, 200 마리의 비둘기가 아침 저녁으로 점검을 받기 전에는 임의로 놀거나 장애 들지 못하도

록 훈련이 되어 있었다. 그래서 때가 되면 제각기 먼저 보아달라고 법석을 떨었기 때문에 집안이 매우 소란스러웠고, 비둘기의 분뇨 때문에 기와가 썩는 피해가 있었다. 또한 번식되는 대로 장을 만들어 주어야 하고, 사료도 많이 준비해야 하였으므로 경비가 여간 드는 것이 아니었고, 아이들의 공부에도 지장이 되었다. 그래서, 선생은 비둘기를 없에 버려야겠다는 생각을 하고 가정 회의를 열었다. 앞에서 말한 몇 가지 폐해를 들며, 선생은 비둘기를 없애자는 제안을 하였다. 그러나, 가-부 결정을 하는데 수적으로 모자라 부결이 되었다. 할 수 없이, 선생은 개별적으로 회유책을 쓰기로 하고 대안을 만들었다. 그것은 비둘기 대신에 노루 한 쌍을 구해 사육하자는 것이었다. 비둘기를 없애자는 데는 극구 반대하던 진경도 선생의 대안에 따르게 되었다. 여칠 후에 가정 회의를 열고 비둘기 대신 노루 한 쌍을 기르자는 대안이 찬성을 얻어 그 대신에 비둘기는 없애기로 결정되었다. 이것은, 선생이 가정의 분위기를 화락하게 하고 자녀 교양을 위하던 한 토막의 실례이다.

또, 선생은 관례적이기나 세습적이거나 폐습으로 인정되는 것은 좌-우를 살핌 없이 폐기해 버렸다. 옛 풍속에 따르면, 부모상(父母喪)을 당했을 때는 보기에도 흉한 베로 이른바 상옷을 만들어 입어야 했다. 가난한 살림임에도 불구하고, 어린아이에서 어른까지 남-여 식구들과, 친척, 친지들에게도 상옷을 만들어 입혔는데, 그것마저 남존 여비의 봉건 사상에 의한 제도에 따라 상옷에도 남-여의 차별이 있었다.

장일(葬日)은 반드시 홀수 날짜로 잡았다. 3일, 5일, 9일, 혹은 그 이상으로 잡는 것이 기정적인 불문율이었다. 그러나 부유하거나 세도 있는 가정일수록 문복 택일(問卜擇日)이라 해서, 더구나 양반으로서의 체면을 위한 허세로, 할 수 있는 한 출상일(出喪日)을 길게 잡았다. 물론 거기에는 상당한 까닭이 있었지만, 반-상의 차별로 인한 인물의 당위성이 상실되었고, 악습이 되어 버렸다. 장례날이 길수록 위문객들을 대접하기 위해 음식 준비를 넉넉히 해야 했다.

남관에 앞서 탕관을 하는데, 그 번폐스런 절차라든지, 침관에는 염습(殮襲)에 따르는 까다로운 절차, 그리고 장례가 지나면 무덤 곁에 움막을 짓고, 상복 한벌을 입고 조악한 음식을 먹으며 산발한 그대로 3년을 지내야만 했다. 잇달아 3년제를 크게 지내고 기일(忌日)마다 가정에서 제사를 지내야 효자라는 명성을 얻을 수 있었는데, 더우기, 번성하는 가문일수록 기일이 많아져서 제사 준비에 안살림꾼들의 고생은 말할 것도 없었고, 돈이 없으면 빚을 내어서라도 제사를 드려야만 했다. 따라서, 살림이 웬만한 가정이라 해도 경제적으로 파산에까지 이르러 유리 걸객이 되면서도 자랑을 삼았다. 선생은 이런 악습은 추호의 미련도 없이 폐기해 버렸다.

선생이 부친상을 당했을 때 교인들과 친지들의 권유에도 불구하고 상복을 입지 않았고, 평복에 삼표(麻表)만을 달고 장례를 치루었다. 선조의 제사를 폐하고, 기일에 고인을 기리는 예배를 드림으로써 선조에 대한 기념을 실제화시켰고, 기독교적인 하나의 의식으로 행사를 치르게 하였다. 기일에는 고인의 역사를 잘 아는 부인이나 아들이 고인의 생활과 행한 일을 역사적으로 자손들에게 말해 주어서 자기의 선조에 대한 지식을 함양하고 존경심을 길러 주는 기회로 만들었다. 우리나라 젊은이들은, 국사에 나타난 인물들은 알고 있으나, 자기 가계(家系)의 조상에 대해서는 모르고 지내는 까닭에 선조에 대한 존경심도 없고 자기의 가계에 대한 자부심이나 자기 가계의 손인 긍지조차 잃게 되기 쉽다. 이것은 민족적 자부심이나 긍지가 흐려지는 원인의 하나가 되기도 할 것이다. 또한, 선생은 자손들로 하여금 교양을 갖추게 하는 데 있어서도 강요나 억압적인 지도와 주입식 교육을 엄금하였으며, 그들의 장래의 입신을 위해 기도와 사랑의 대화로 교훈하고 애무로 양육하였다.

조사의 월급으로 가정 생활을 꾸려 나가기는 어려웠다. 그러나, 선생은 소박 청렴하였고, 민족과 교회를 위하는 마음에서 물질에 인색하지 않았고, 맡은 일에 성심을 다하였다. 여행하게 되는 때는 부인에게 작별 인사를 하면서 나그 l의 요구하는 것이면 옷이거나 음식이거나 여비이거나를 막론하고 거절하지 말라고 당부하곤 하였다.

부흥 집회를 인도하기 위해 분주히 전도 여행을 하던 때였다. 선생은 전라남도 광주 시에서 집회를 인도한 일이 있다. 어느 날 저녁에 설교를 마치자마자 한 사람이 일어나더니 간증을 하겠다고 자청하였다. 사회자의 허락을 받은 그는 다음과 같은 사실 체험을 털어 놓았다.

"나는 살림이 막연해서 남만주에 갔다가 고향에 돌아와야 할 일이 생겼읍니다. 돌아오는 길에, 평양에 도착하고 보니 노자가 떨어졌읍니다. 배는 고파 오고, 생각하다가 할 수 없이 길 목사 댁을 찾아갔더랬읍니다. 목사님은 집회를 인도하시기 위해서 황해도 지방으로 가셨고, 사모님만이 계시더군요. 들어가서 인사를 드리고 사정을 아뢰었읍니다. 사모님은 곧 밥상을 차려 주면서 먹으라고 권하시기에 우선 배불리 먹었읍니다. 그렇게도 융숭한 대접을 받고 보니 너무도 감사하고 감격해서 나는

말문이 좌 막혀 버렸읍니다. 그러고 있는데, 사모님이 내 남루한 꼴을 보시더니 옷 한 벌을 꺼내 주셨읍니다. 더구나 여비까지 주시면서 평안히 환향하라고 하시더군요. 그때 나는 염치를 무릅쓰고 주시는 것을 받고 감격한 눈물을 한없이 흘리면서 고향에 돌아왔읍니다. 나는 내 눈에 흙이 들어갈 때까지 그 은혜를 잊을 수가 없읍니다. 또, 그 은혜를 어떻게 다 갚겠읍니까? 다만 하나님의 축복이 그 가정에 길이 충만하시기만을 빌 따름입니다. 참으로 은혜와 사랑이 차고 넘치는 그리스도의 가정이셨읍니다."

그는 감사의 눈물을 펑펑 쏟으며 간증하였다. 이 간증을 들은 청중들은 크게 감동되었고, 그 집회에는 은혜가 더욱 가득해 졌다.

선생은 가정 예배를 설정하였는데 다음과 같았다.

월요일 : 오전 7 시 30 분. 식구를 위하여
화요일 : 친족(신자, 불신자)을 위하여
수요일 : 친구(신자, 불신자)를 위하여
목요일 : 나라와 민족을 위하여
금요일 : 교육 기관과 자선 사업 기관을 위하여
토요일 : 해외에 있는 동포와 혁명 유지들을 위하여
일요일 : 국내 교회, 국외 교회, 세계 교회를 위하여

그리고, 전래하는 가정의 전통과 관습을 근본적으로 혁신하고 자라는 자녀들의 교양을 중심으로 한 가도(家道)를 설정하였다.

1) 거짓말하지 말아라.
2) 시간을 지키고 아껴라.
3) 제 할 일은 제가 해라.
4) 기도하고, 성경을 읽어라.
5) 학교에 성실하고, 책을 읽어라.
6) 친구들과 잘 어울려라.
7) 운동을 해라.

기독교에 입신하기 전 주입식 교육에 비하면 너무나 몽상적이여 단순하게 생각되지만, 교육의 획기적인 혁신이였다. 아이들은 자유 분위기에서 자랐고, 부모는 아이들의 일에 간섭하지 않았고, 창의력을 기르고 스스로 환경에 적응하는 힘을 길렀다. 그런데, 아이들이 가장 어려워한 것은 기도하기와 성경 읽기였다. 그래도 기도는 어머니의 지도에 따라 점차로 그 뜻을 익히게 되어 스스로 기도하게끔 되었지만, 성경은 이해할 수 없고 취미도 없어 성경 읽기는 아이들에게 큰 고통거리였다. 그래서, 어머니는 먼저 성경에 나타난 '이야기'들을 골라서 읽게 했다. 예수의 기적과 비유 이야기, 구약의 기적적인 모험담, 다니엘, 에레미야 들의 이야기, 창조설, 홍수설, 이스라엘 민족이 애급에서 가나안 복지를 향해 나가던 일, 다윗이 전쟁에 승리한 이야기 같은 것을 읽게 해서 성경에 취미를 붙이게 했다.

또, 가정에서 쓰는 일상 용어와 몸가짐, 바깥 세상의 어른들을 대하는 예의 범절, 그리고, 아이들끼리는 고운 말을 할 것이며 상말은 입 밖에도 내지 말고 흉내도 내지 말라고 가르쳤다. 여름 방학 기간에는 서화와 가무(歌舞)를 가르쳐 예술에 대한 상식과 심미력을 배양시켰다. 여름에는 연날리기 놀이로(평양에서는 아이들이 여름에 연 날리는 풍습이 있다.) 상상력과 경쟁심을 기르고, 겨울에는 설매 타기를 가르쳐 모험심과 용기를 북돋아 주었다. 비둘기, 개, 노루, 닭 등을 사육해서 동물 애호심을 기르고 뜰에는 아기 꽃밭을 만들게 해서 아름다운 환경의 즐거움을 서로 나누는 공동 생활의 의의를 터득하게 하면서 자기의 재능을 스스로 발견해서 생의 수단을 스스로 선택할 수 있는 힘을 길렀다.

선생은 맏아들 진형 군이 자신의 후계자, 곧 목사가 되기를 원했고, 그렇게 되기를 권유하기도 했다. 그리고, 수족같이 믿고 큰 기대를 걸고 있었다. 그러나 그 아들은 뜻밖에 105인 사건①에 연루되어 사망하였다. 선생은 사람의 생각과 하나님의 뜻이 다름을 깨닫고, 다음 자녀들에게는 일체 자신의 희망에 따라 직업을 선택하도록 권유하지 않았다. 모두 그들 자신의 자유 선택에 맡겼다. 후일에, 둘째 아들은 장로교회의 목사가, 세째 아들은 미술가가 되었고, 딴은 미국에 가서 천문학을 연구하였다.

본래 선생 가문의 가정 교육은 대대로 네 살 때부터 주입식 교육을 해 왔었다. 그러나, 선생이 예수교 장로회 영수가 되던 때부터, 가정에 민주주의를 들여오는 동시에 자녀들의 교육에 있어서도 자유 교육을 실시하였다. 당시의 가정 교육은 한문에 의존한 것이었는데, 「유몽 천자문(幼蒙千字文)」을 비롯해서 「사서 삼경(四書三經)」에 이르기까지, 외우는 데에 중점을 두었다. 선생은 이와 같은 주입식 교육을 지양하고, 활용하는 데에 중점을 두어 자유 교육을 시도하여 아이들의 지능을 재발시키는 데 힘을 기울였던 것이다. 한자를 배우는 시초부터 배운 글자를 가지고 단어를 만들

① 1912년 데라우찌(寺內正毅) 총독 암살을 음모했다는 구실로 선인의 회원들을 체포하여 그 대표적인 인물 105인을 기소-투옥한 사건.

게 함으로써 스스로 지력을 발달시켜 창의력과 표현력을 키우게 하는 데 주력하였다.

널다리골에서 발족된 교회는 토착민들의 배척과 야유를 받으면서도 자라났고, 개종하는 사람의 수효가 증가했다. 선교사들과 교회 일꾼들은 복음을 전하는 동시에, 교육의 필요성을 절감하고 글방을 개설하여 성경과 학문을 가르치기 시작했다. 물론, 우리나라의 재래식 글방과 비슷했으나, 교육 내용은 시대적인 것이었다. 현실을 직시하고 미래를 내다보는 뜻있는 인사들은 이 글방에 자기의 자식을 보내어 시대의 지식을 함양하기 시작했다. 1893년에 이르러 글방은 "교회 학당"이라는 이름으로 발전되었다. 선생은 자기의 아들 진형 군을 입학시켰으나, 이미 가정과 글방에서 배운 지식이 있었으므로 1998년 선교사들이 창립한 중학교에 입학시켰다. 그 동생은 전래하는 가정의 관습에 의해 네 살부터 가정에서 한문을 가르쳤고, 일곱 살에 교회 학교에 입학하였다. 이로써 선생의 자녀들은 시대 교육을 받으면서 성장하게 되었고, 가정은 기독교 가정으로서 아주 새로와졌다. 따라서, 민주주의를 끌어들인 선생의 가정은, 평양 사회에서는 물론, 한국에서 첫번째의 가정일 것이다.

제 4 장 민족 운동

15. 선생과 독립 협회

교회에 몸바치기로 결심한 선생은 성령의 은사가 풍성했고, 영혈(靈穴)에 넘치는 그는 극빈한 생활고를 극복했으며, 그 당시의 풍습에 맞지 않는 그의 생활에 대한 사람들의 비웃음을 개의치 않았다. 오로지 그리스도께 충성을 다했고, 구속의 도리를 전함에 전생애를 기울일 따름이었다. 그해 겨울에는 진국(鎭國)이가 출생함으로써 큰 기쁨을 얻었다.

그러나, 은혜가 풍성할수록 어려운 시험도 적지 않았다. 선생이 새례를 받으신 다음 해 봄에 진국이가 열병을 앓다가 세상을 떠났다. 선생에게는 형언할 수 없는 슬픔이었다. 그러나, 인생의 무상을 느끼기보다는 하나님 아버지께서 그의 심리 속에서 그에게 무엇을 요구하시는지를 알려고 힘을 다하였다. 그의 눈물은 기도로 승화되었다. 이윽고, 둘째 딸 진숙(鎭淑)이가 출생했다. 선생에게는 적이나 위로를 준 경사였다. 물물아 닥치는 기쁨과 슬픔의 교차는 그의 신앙 생활에 있어 시련이었다. 그러나, 선생은 변함없이 교회에 출석하였고, 전도에 온 마음과 정력을 기울였다.

1898년 늦은 봄 선생은 서른 살에 널다리골 교회의 영수(領袖)로 피택되었다. 선생의 신앙 발전은 초창기 교회에 있어서 이루어진 성신의 기적이었다. 전도에 통달하고, 차력으로써 초월한 힘을 지닌 신-인 장사(神人壯士)로서 애국 지사의 명성을 떨친 선생은, 기독교에 입신한 뒤로 어둡고 쓰러져 가는 당시 사회에 혜성처럼 떠올랐다.

당시 정국은 극히 혼란했었다. 중국은 날로 횡포가 심해 가는 사대당을 앞세우고 조선에서의 기존 세력을 확보하기 위해서 무력으로 압박해 왔고,

제 5 장 교회에의 헌신

17. 교회 기초 작업

부인의 격려로 하여 만군의 힘을 얻은 선생은, 하나님의 은사를 생각할 수록 감격과 환희에 넘쳤다. 본래 선생은 호걸풍의 남아로서 평화를 사랑하였고, 그의 사상은 고매하고도 아량이 넓었다. 영생의 진리를 추구하시던 때의 생의 굴곡을 극복하였고, 마침내 기독교에 귀의하고 나서 마음에 평화를 얻었다. 교회에 헌신하기로 최종의 결정을 내린 선생의 마음은 기쁨에 넘쳤고 가벼운 발걸음으로 연광정(練光亭)에 올라 자연을 음미하였다. 시원하게 트인 동쪽에 웅단을 깔아 놓은듯 동대원(東大院) 수백리의 큰 벌이 세태에 아랑곳없이 평화롭기만 하고, 눈 아래의 대동강은 한 폭의 금수 강산을 안고 유유히 흐르고 있었다.

물 위에 점점이 떠 있는 낚싯배의 강태공들은 물고기를 희롱하고, 강둑에서 빨래하는 아낙네들의 방망이는 역사의 맥박을 세는 것 같았다.

선생은 지난 날의 꿈, 내일의 희망을 이제 매듭 지은 현실을 시로써 읊어 만단의 감회를 풀으셨다.

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(반은 거울 속에 반은 정자에 합으니
용용히 흐르는 물이 푸른 하늘에 닿았네.

낚싯배에서 울려나오는 노래는 용의 꿈을 어지럽히고
찬돌에 빨래 방망이 소리는 백로의 잠을 깨우누나.)

지금까지 자신이 걸어온 지난 날의 자취가 주마등처럼 망막에 어렸다. 중병에 걸리어 평양 용악사에서 정양하다가 졸도하여 친구의 도움과 부모의 극진한 간호로 회생된 일, 진리를 터득하기 위해 참 도를 찾으려고 명사들을 찾아 헤매던 일, 선도에 심취되어 죽음을 무릅쓰고 견디기 어려운 고행으로 영생의 진리를 발견하려고 심혈을 기울이던 일, 참 하나님을 만나려고 밤을 새워 기도하던 중에 자기의 이름을 부르는 하나님의 음성을 세 번 듣고 하나님 아버지라고 부르면서 자신이 죄인임을 고백하며 거꾸러졌을 때의 환희, 기독교에 입신한 즉시 백일의 수양을 통해 성령의 충만함을 받아 기도하고 성경을 연구하던 중에 그리스도의 계시를 받고 거듭난 모습이 당시 사람들의 눈에 미친 사람처럼 비추어 졌었지만, 구속의 도리를 전하는 일념뿐이었던 그때에의 일—그 모두가 잊어버릴 수 없는 생의 사투였고, 이를 승리로 이끌어 주신 하나님의 은혜였다. 선생은 세상 일의 무상과 인생의 거취가 모두 하나님의 섭리가 진행되는 과정의 훈적임을 다시 한 번 절감하였다.

인류의 아버지이신 하나님과 자신과의 윤리적인 관계가 있음을 알지 못하고 죄의 환경 속에서 세속적인 사고를 버리지 못하고, 거룩하신 하나님을 대면하려 했던 미망에서 자신을 불러 내심은 하나님의 지극한 사랑이었다. 하나님이 자신의 죄의 환경 속에 들어오셔서 자신을 끌어 내어 구속의 영역으로 몰아넣은 것이 구속 경륜의 신비한 능력의 작용이었고, 자신을 성령으로 충만하게 하시고 그리스도의 종으로 택하셔서 복음 운동 전열에 세우심이 그의 무한하신 은사임을 감사하였다.

하나님이 스스로 창조하신 만유를 좋다고 감상하신 대자연 속에서 하나님과의 대화는, 일생을 그리스도에게 몸 바치기로 최종의 결정을 내린 자신을 성령으로 다시 한 번 승화시키신 은혜로운 시점이었다.

독로회 서문을 보면, 갑신(甲申, 1884)년에 미국 북장로교, 미국 남장로교, 영국 오스트레일리아 장로교, 캐나다 장로교회가 파송한 각기의 선교사들이 잇달아 우리나라에 왔다. 그들은 구획된 각기의 선교 구역에 정착해서 선교를 시작한 지 23년 동안에 무려 10만여 명의 신자를 얻었고, 교회를 설립하는 대로 장로를 장립했었다. 그리고 각 지방의 장로들과 선교사들로 구성된 장로 공의회를 조직하고 계묘(癸卯, 1903)년에 각 교단 공

동으로 신학교를 세웠다. 1907년 9월 17일에 한국 노회를 조직하고 7인의 신학교 졸업생을 목사로 장립하고, 비로소 "대한국 예수교 장로회"라고 했다. 이것이 독로회(獨老會)인 동시에 장로교 각 교단이 연합해서 단일 장로교회로 발족된 것이다. 이로써 선교 사업은 궤도에 올랐고, 활기를 띠게 되었다.

각 지역마다 교회가 설립되는 대로 장로를 선택했고, 장로교회의 기본 이념과 조직에 따른 장로 훈련과, 교인들을 교육하기에 노력을 기울였다.

관서 지방을 선교 구역으로 한 미국 북장로교회 선교사인 마포 삼열 목사는 이 절함 선교사를 맞이하고 나서 선교 사업 기초 방안을 세웠다. 그 때는 선교 사업의 초창기였던 만큼 먼저 전도, 교육, 의료 사업을 기간으로 해서 복음을 민중 속에 침투시켜 교회를 확장했고 그리스도 교훈에 입각한 문명한 사회를 이룩하는 발판을 제공하려 하였다.

이것은 물론 각 교단 선교사들의 합의에 의한 기본 방침이었다. 그들은 한국 교회를 자립 교회로 육성한다는 기본 정책에 따라 전도와 초등 교육은 자국인으로써 추진해 갈 수 있도록 어느 기간까지 뒷바라지를 했다. 그러나, 고등 교육과 의료 사업은 선교사들이 전담하여 추진하게 된 것이다. 그들의 시야에 비친 당시 조선 민족은, 그 역사가 오래고 특유한 문화를 가진 민족 사회였지만, 새로운 문화에 대해서는 아직 처녀지로 보았고, 사회적인 개혁의 가능성을 점쳤으므로 그들은 자신 만만했었다. 그러나, 언어와 생활 양식이 전혀 다른 그들로서는 그들의 계획을 실천하는 데 있어서 당시의 대중에 적중하는 수단과 방법을 강구하지 않을 수 없었다. 그들에게는 지도 역량이 있는 자국인이 절실히 요구되는 동시에, 더구나 초창기였던 만큼, 교회 기초 건설 작업을 위해서는 그러한 인물을 연기에 최선을 다하지 않을 수 없었던 것이다.

하나님께서 선교사를 동원해서 조선에 기독교를 전하게 된 것은 이 민족을 위한 그의 뜻의 발동이었다. 더구나, 나라의 정세는 존망지추의 절박한 때였고, 사회는 암담했으므로 새 빛의 태동은 시대적 요청이자 민족의 염원이었다.

뜻있는 인사들이 산간에 칩거(蟄居)하면서 자기-수양에 몰두하고, 이름 있는 종교가나 도덕가들을 찾아 진리를 더듬는 일이야말로 인간이 밟아야 할 바른 길이라고 대중이 인정했고, 그런 인물들을 존경하던 당시 상황에 있어서 선생같은 인물이 기독교에 들어가서 복음 운동에 참여하게 된 것은 선교 사업을 위한 큰 수확임이 분명하였다.

평양에 주재해 있는 선교사들과 자국인 지도자들은 수시로 모여 선교 방안을 모색하고 있었다. 어느 날 진지하게 토의하던 중에 마포 삼열 선교사가 그의 특유한 말투로 "조선 백성이 복음을 받아들여 밝은 사회가 되는 것은 걱정할 것 없읍니다. 하나님께서 하실 것이니 믿고 합시다"라고 했다. 이것은 자신의 신념이었고, 동역자들에 대한 격려였다. 선교 기본 정책 수립에 대한 회의는 의견 일치로 마무리를 지었다. 그 결과로, 단국 교회의 자립을 목표로 해서 전도와 교육 사업을 우선적으로 추진하기로 하고 그 실천을 선생에게 일임하였다.

평양에 맨 처음으로 설립된 널다리골 교회의 영수로서 그 임무를 맡은 선생은 자립 교회로 지향하는 건설기의 교회이므로 무엇보다도 그 터전을 단단히 다져야 했다. 교회 발전을 위한 계획은 치밀하면서도 사회적인 지침이 되어야 한다고 생각하였기에, 선생은 신중하게 용단을 내려 다음과 같이 실천 계획을 세웠다.

전도 사업

1) 개인 전도를 장려하고, 신도 각자가 최소한 한 명을 교회에 인도하는 신도 배가 운동을 장려할 것.
2) 구역을 분할-설정하고, 심방대를 조직해서 가정 방문을 장려할 것.
3) 여자 교회를 설립하고 가정 개방 운동을 추진할 것.
4) 여신도 전도대를 조직해서 각 가정 침투에 노력할 것.
5) 전도 대회를 연 일차 개최해서 신도들의 활기를 앙양하고 복음 운동의 불을 일으킬 것.

교육 사업

1) 시대적 교육을 위해서 기독교 주간 학교를 설립하여 지도자를 양성할 것.
2) 극빈 가정의 자녀들을 위해서 야간 학교를 설립할 것.

문맹 퇴치 운동

1) 남녀 및 성인 야간 학교를 설립해서 한글 교육을 적극 추진할 것.
2) 교인의 성경 지식을 함양하기 위해서 기간 성경 야학과 계절 사경회를 개최할 것.

그 밖에 교육 사업과 문맹 퇴치 사업을 위해서 당분간 교회당을 개방할 것.

이 제의이 선교회의 찬성을 얻어 제직회에 제출되었고, 만장 일치의 가결로 1898년 봄 널다리골 교회당 건물에 학생을 모집해서 가르치기 시작했다.

학교가 발족되기는 했지만, 재래의 서당 형태에서 조금 발전된 것이었고, 교과 내용은 달랐으나 완전한 시대적인 학교라고 하기에는 아직 거리가 멀었다. 당시 학생은 10여 명이었으며, 학교 이름은 특별히 짓지는 않았으나, 사람들은 "예수 학당"이라고 불렀다.

날이 갈수록 학생의 수효는 점차로 증가했고, 학교에 대한 사회의 인식 또한 높아졌다. 시민들의 마음에는 시대적인 새 학문에 대한 향심이 깊어져 갔다. 이름은 소학교였으나, 학생은 일여덟 살의 어린아이에서 열 대여섯 살의 소년에까지 이르렀다. 학교 교육의 초창기였으므로, 필자가 그 학교에 입학했을 때에는 교회당만으로는 수용할 수 없으리만큼 학생 수효가 증가해서 장대현 마루턱에 새 교사를 세우는 한편으로, 선교사들이 중-고등 과정의 교육을 위해서 서문 밖 숭실 대학 터 남쪽의 이층 목조 건물(대학의 기숙사로 세운 건물) 하층 동쪽 방 하나를 빌어 임시 분교로 사용하다가 서문 밖 임시 교회 건물(그 후 신학교가 됨)로 이전해서 얼마 동안 사용했었다.

이처럼 학생 수효가 증가하자 그 가운데에는 상투를 튼 스물 대여섯 살 쯤의 성인들도 끼어 있었다. 당시에 선생과 학생 사이의 해학적인 교풍으로 하여 교내는 화기 애애하였다. 가장 우스운 일은 음악 시간이었는데, 음악가가 없었던 탓으로 하여 선교사가 찬송을 가르쳤다. 그러나, 그도 음악가는 아니었고, 조선말에 서툴렀던 까닭에 가사(歌詞)에 있어서 참으로 우스운 일이 많았었다. 이름은 소학교였으나 상투에 갓을 쓴 영감 학도 혹은 아저씨 학도들의 우스꽝스런 장난과 해학은 학생들의 허리를 끊어 놓을 듯하는 일이 한두 번이 아니었다. 배운 찬송가를 복습하는 시간이 되면, 성인 학생은 조선 고유의 민요식 혹은 고전식의 가락으로 부르고, 선교사의 이상한 발음을 흉내내면서 부르기도 하여, 음악 시간이 되면 그야말로 생생한 희극의 장면이 벌어지곤 하였다. 그뿐만이 아니었다. 학교가 발전됨에 따라서 학생 수효가 증가되자 먼저 입학한 학생들의 텃세, 우스꽝스런 할아버지 학생의 해학적인 장난은 교실을 웃음바다로 만들곤 하였다.

널다리골에서 시작된 교사(校舍)는 본래 살림집이었던 재래식 단층 기와집 자리였다. 몇 해가 지나서 새 교사로 장대현 마루턱에 목조 건물 이층을 세우고 갓 옮겼을 때의 일이다. 고가(古家)들은 다 헐리었고, 새 건물을 짓고 남은 재목과 때늦은 가을철 겨울 준비를 위한 솔단(불 때는 나무)이 학교 뜰에 산더미처럼 쌓여 있었다. 학교 숙직실은 아직도 옛 가옥 그대로였고, 학교 뒷문을 나서면 원편으로 장대현 예배당의 남문에 직결된 골목이 있었는데, 그 문은 여신도들의 전용문이었다.

그 당시에 이 성식(李聖植 장로의 맏아들)이라는 장난꾸러기 학생이 있었다. 그는 나팔의 명수여서 교회의 큰 집회가 있을 때마다 나팔로써 찬송을 지도하던 학생이었다. 그는 많은 일화를 남겼다. (그는 훗날 미국에 가서 나팔의 명수로 활약했다.)

그 학생이 어떤 날 세 친구와 함께 숙직 선생을 놀려 줄 모의를 꾸미고, 시간은 수요일 예배가 끝나서 교인들이 흩어질 무렵으로 정했다. (그때 숙직 선생은 김 두화였다.) 그리고 나서, 이 성식은 재목들이 쌓여 있는 위에 올라가서 들릴락말락한 음성으로 "빨리 받아라." 하는 소리를 연발하면서 재목을 들어 당너머로 떨어뜨리고 있었다. 한편으로, 동무 하나가 숙직실에 숨어 들어가서 선생의 옷을 훔쳐 내어 부엌에 감추어 두고, 다른 동무는 쌓아 올린 솔단더미를 허물어뜨리기 시작했다. 당시 교회는, 초창기였으므로, 지녁 집회는 보통 어두워 8시가 지나서야 교인들이 모였다. 집회는 시간의 제한이 없이 10시가 지나서야 폐회되어 집으로 돌아가는 신도들도 있고, 그냥 남아서 기도하는 신도들도 있었던 것이 보통이었다. 그런데 교회에서 예배가 끝나고 교인들이 헤어져 나올 때였다. 신호를 받은 이 성식의 음성이 높아지면서 "빨리 받아라," "어서 어서" 하고 덤비면서 수선을 떨었다. 이 소리에 깜짝 놀란 숙직 선생은 일어나면서 "밖에 누가 왔나?"고 고함을 지르면서 옷을 찾았으나 간 곳이 없었다. 숙직 선생은 다급한 김에 뛰쳐 나왔다. 그때 이 성식과 다른 학생은 도망치지 않고 수선만 피우면서 재목과 솔단을 담너머로 던지면서 "빨리 받아라"를 연발하고 있었다. 선생이 이놈 잡아라 하면서 다그쳐 올 때 그들은 슬쩍 당을 뛰어 넘었다. 선생도 뛰어내려 도망치는 도둑을 잡으려고 뒤를 쫓았다. 물론 어두워서 누구인지는 분간할 수 없었으나, 도둑 잡을 생각만이 앞섰을 뿐이었다. 그때 마침 예배가 끝나 교인들이 흩어지면서 여신도들이 그 골목길을 비좁게 몰려나오고 있었다. 그때였다. 어디에선가 "선생님이 벌거벗고 도망친다" 하는 고함소리가 들려 왔다. 벌거벗은 선생은 물론 여신도들은 당황해서 이리저리 밀렸고 그 틈을 뚫고 숙직 선생은 도망쳐 숙직실로 돌아왔다. 분하기도 하고, 그야말로 어처구니가 없었다. 이튿날 "기독교 학교 선생이 숙직을 하다가 벌거벗고 도망쳤다더라" 하는 소문

이 성 안에 파다하게 퍼져 나갔다. 이 사실의 대막을 일게 된 학교 직원들은 숙직 선생과 함께 허리를 잡고 앙천 대소했다. 물론 지나친 장난 같았으나 선생과 학생 사이에 벌어진 장난치고는 참으로 인간미가 있는 기발한 장난이었다. 아버지-할아버지 학생을 수용한 탓도 있었지만, 아뭏든 그런 해학적인 장난은 옛날부터 대려온 서당풍이었던 것이다.

학교를 시작할 때, 초대 선생으로 이 영언(李永彦) 씨가 취임했었고, 그가 사면한 뒤를 이어 계 명륙(桂明陸) 씨가 취임했다. 그들은 초창기에 학교를 발전시키는 데 헌신한 공로자들이었다. 시대는 새 일꾼들을 요청하였고, 민중은 시대에 대한 눈을 뜨게 되었다. 새 학문에 대한 향학열이 높아짐에 따라 구교사는 입학 지원 학생 수용을 감당할 수가 없었다. 따라서 학생들의 통학 거리 관계를 고려하지 않을 수 없는 실정은 학교를 경영하는 당국측으로서는 큰 관심사가 아닐 수 없었다. 교회는 급속도로 자라서 장대현으로 그 자리를 옮기게 되었고, 이로부터 몇 해가 지나 교인의 수효가 날로 증가됨에 따라 교회가 분립되기 시작했다. 분립되는 교회마다 학교를 경영하였다.

한편, 서울에 갔던 마포 삼열 선교사는 1893년 2월 평양에 돌아와서 널다리골을 복음 운동의 근거지로 하고 경창문(景昌門, 外城西北地域) 안에 있는 국유지를 사들여 (숭실 중학교 전신이 되는)소학교를 선교사회의 직명으로 세우고 거기를 기점으로 해서 서쪽 보통문에 이르는 일대와 남쪽 언덕 석전골(石戰하던 터로서, 거기에 격물 학당〔格物學堂, 숭실 대학교 전신〕과, 좀 떨어진 북쪽에 숭실 중학교—후일에 도서실이 되었음)과, 상수구리 밖(上水口里城 바로 밖) 제중원(濟衆院) 기지인 서문 밖 일대를 점차로 선교 사업 중심 지대로 확장했다. 만수대에서 서쪽으로 떨어난 외성을 따라 북쪽으로 창경문 안 언덕의 선교사 주택 구역에는 그들의 자녀 교육을 위한 초급 학교(그 후 고등 학교로 발전되었음)까지 설립했다. 경창문 학교 설립 초기에 있어서 방 기창(邦基昌, 후일에 목사가 되었음) 씨가 선생으로 취임했었고, 그가 사면한 뒤에 박 자중(朴子仲) 씨가 취임했다. 그의 후임으로 김 형찬(金亨讚) 씨가 임명되어 교육 사업은 줄곧 발전을 거듭하였다. 그러던 것이 1907년에 장대현의 구교사를 헐어 삼층 건물을 세우고, 모든 학교를 통합해서 그 이름을 사립 숭덕(崇德) 학교라고 명명하고 초등 교육의 전당으로서 그 면목을 갖추었다. 선생은 학회장으로서 10년 동안 교육 사업의 전책임을 졌다. 따라서, 그 임무는 중차대했고, 또 격무였다.

당시에 민생고는 극심했다. 흘러들어온 새 문화가 연합됨으로써 서당 교

육이 그 자취를 감추게 되자 교육이 공백 상대에 빠지는 위기마저 닥쳤다. 정부는 모든 기능을 상실했고, 그나마 서당이 있으나마나 하게 되어 민생고 위에 가난한 가정의 자녀들은 교육받을 기회마저 잃게 되었다. 이와 같은 민족적인 참상을 그대로 방관할 수 없었던 선생은 문맹 퇴치 운동의 필요성을 절감하고 학교 교육을 받지 못하는 성인들과 교육받을 기회를 잃은 아이들을 위해 야학교를 설립하였다. 선생 스스로 교장이 되어 10여 년간 시무하는 한편으로, 신도들에게 성경 지식을 보급하기 위해 성경 야학을 창설했다. 성경 야학은, 교회가 분립되는 대로 저마다의 발전과 편의에 따라 일정한 기간 동안 방마다 성경 공부반을 설치해서 교회 각자가 운영했다. 특히 농한기를 이용해서 한달 기간으로, 도사경회(都査經會)를 운영해서 각 지방에서까지 원하는 교인들은 누구나를 막론하고 입회할 수 있었다. 이것이 후일에 성경 학교 설립의 가능성뿐만 아니라, 확신을 가지는 동기가 되었던 것이다. 이러한 것들은 교회 기반을 확고하게 다지는 수단의 하나였음을 부인할 수 없는 초대 교회의 업적인 것이다.

한편으로는, 전도 사업이 활발하게 진전되어 교회는 예상 밖에 흥왕하고, 신도들의 신앙의 열은 높아졌다. 그러나 반면에, 핍박도 이만저만이 아니었다. 관리들의 질시와 음해, 민중들의 무지한 행패는 말할 수 없이 난폭했을 뿐만 아니라, 배타적인 쇄국주의자들의 사주를 받은 무뢰한들의 난동은 질서를 유지하지 못하는 당국의 무능으로 자심해 졌다. 개인 전도에 있어서 야유와 비방은 신자에 대한 도전적 도발 행위였다. 가정 심방 전도를 하는 여신도들에게 폭언을 퍼붓고, 심지어 여자를 구타하는 야만적 행동마저 서슴지 않았다. 그러나, 핍박이 자심할수록 신도들의 신앙열은 더욱 높아졌고, 교회는 불길이 일어나듯 왕성해 졌다. 이것은 기독교의 공통된 경험으로, 세계 어느 나라를 막론하고 기독교가 들어가서 복음 운동을 전개하는 초창기의 현상이었다. 그것은 조선에서도 마찬가지였지만, 조선에서처럼 교회가 짧은 시일에 눈부신 발전을 이룩한 것은 초창기 지도자들의 노력의 결과인 동시에, 현 시점에서 볼 때, 이는 분명히 우리 민족을 사랑하신 하나님께서 민족적 장래를 위한 준비적인 성령의 역사(役事)이었음을 하나님께 감사하지 않을 수 없다. 장대현 언덕에 웅대한 건물을 세우고 교회가 타오르는 불길과 같은 기세로 일어나는 어느 해 봄에 교회의 가정 심방대가 교인들의 가정을 방문하는 길에 이웃의 불신자 가정도 심방했다. 때는 정초였다. 안 봉주(安鳳周, 후일에 목사가 됨) 장로가 심방대를 인솔하고 심방하던 중에 삿전골에 들어서서 여대원 가운데 안

면이 있는 한 집을 방문하려고 했다. 여대원이 먼저 들어가고 안 장로는 그 집 대문 밖에서 기다리고 있는데 욕설뿐만 아니라, 난데 없이 담너머로 뜨물이 쏟아져 안 장로에게 쏴워졌다. 말없이 웃으면서, 그 집이 회개하고 구원받는 가정이 되기를 빌며 대원 일동은 그곳을 떠났다. 한 해가 지나고 봄이 되어 대상방이 또 계속되었다. 안 장로는 대원을 데리고 삿진골에 들어서서 교인의 집을 방문하던 중 전해에 욕을 당한 그 집 대문을 열고 들어가는 여대원을 보았다. "작년 이맘 때 이 댁 부인이 뜨물을 네게 끼얹었는데, 지금은 회개하고 예수를 믿는지" 하면서 지난 이야기를 대원들에게 하고 있었다. 먼저 그 집 대문에 들어선 여대원이 돌아다 보면서 "아이 부끄러워 어찌나! 그때 뜨물을 끼얹으면서 욕설하던 그 여자가 저었어요" 하는 것이었다. 모두가 크게 웃으면서, "이 집에 하나님의 은혜가 풍성하겠습니다"라고 말하면서 기쁨과 감격에 넘치는 예배를 하나님께 드리고 준비한 음식을 나누었다. 그 여자가 바로 심방 대원이 된 이 득반(金得蕃) 권찰이었다. 그 후 이 권찰은 여전도회의 유력한 회원이자 열렬한 전도연이 되었고, 여성경 학교를 졸업한 후 많은 일꾼을 양성했다. 그는 말년에 권사까지 되었다.

선생은 개인 전도에 몸소 힘을 썼다. 친구들과 성내의 친숙한 유지들을 예배로 방문하면서 예수를 믿으라고 권유하였다. 개인 전도는 선생의 일생 과업의 하나였다. 전도는 구속받은 사람의 의무일 뿐만 아니라, 계속 성장하는 신앙의 표현이며, 자신의 신앙 고백임을 믿었기 때문이다. 신앙 없이 전도할 수 없고, 신앙을 생활화하지 않고서는 신앙 고백이 될 수 없다는 것이다.

선생은 기독교를 토착화시키려면 가정을 기독교에 귀의시키야 하겠다고 갈파하였다. 그러기 위해서는 사회적인 장애를 제거해야 했다. 그 당시 사회 풍습은 가정에 외간 남자가 출입하지 못하게 되어 있었기 때문에 가정이 유폐되어 있었고, 그 집에 도장방 혹은 규방이라고 해서 그 안에 여자들이 갇히어 지냈다. 이런 풍습으로 인해서 가옥 구조가, 크게는, 안채와 사랑채로 구별되어 있었고, 여자라면 하녀까지도 사랑채 출입이 엄금되어 있었다. 따라서 여자가 아니고서는 안방에 침투할 수가 없었다. 또 다른 한 가지는, 여자들이 미신에 아주 집착되어 있었기 때문에 가정의 경제적 파탄뿐만 아니라 여러 가지 불상사가 일어남으로 인해서 사회에 많은 폐단을 불러 일으켰다. 암매한 가정에 복음의 불을 켜서 그 감긴 문을 열어젖뜨리고 개방시키는 것이 무엇보다도 급선무임을 선생은 통감하였다.

선생은 최초에 세례 교인이 된 여신도들을 자기 집에 초청하고 여전도회를 조직해야 할 필요성을 설명하였다. 여성은 규방에 온거해 있을 때가 아니라, 하나님께서 우리 민족을 위해 그들을 불러 내셨고, 복음 운동에 앞장설 것을 촉구하신다는 것을 역설하였다. 여성의 힘이 얼마나 크어, 안방을 개방하는 일이 여성 해방뿐만 아니라, 유폐되어 있는 나라를 세계에 개방하는 일임을 말하면서, 가정을 혁신하고 사회를 정화하기 위해서는 여성이 집착하고 있는 미신을 먼저 타파해야 한다는 것도 덧붙였다. 민족의 행복을 위한 그 책임의 한가닥이 복음을 먼저 받은 여성의 이깨에 달려 있으며, 여신도들이 가정에 침투하는 것이 여성 사회의 침투이고, 그 가정을 혁신하는 것이 곧 그 사회를 개혁하는 것임을 역설한 것이다.

성령의 감화를 받은 그들은 감격의 눈물을 흘리며, 복음 운동에 앞장설 것을 약속했다.① 이로써 1898년 음력 2월 20일에 사창골 부인 교회에서 삼일 기도회를 계기로 여전도회가 발족되었다. 여신도들의 눈부신 활동은 그야말로 사회 혁명에의 권기였다. 그들은 외롭 올리기까지의 박해를 극복해 가면서 복음을 등에 걸머지고 전국 방방곡곡을 누볐다. 그들이 교회 건설에 있어서나 사회 개혁에 있어서 세운 공적은 조선 교회사와 우리나라 역사의 한 페이지를 빛나게 장식하고도 남음이 있다 하겠다. 그들은 하나님 나라의 금 그릇이었고, 민족 중흥을 위한 세 꽃이었다. 1908년 평양 도당회(각 교회 당회 연합회)의 인준을 받아 공인된 전도회는 국내-외로 그 활동 무대를 넓혀 갔다.

18. 건설기의 교회 모습과 그 발전 과정

선교 사업에 있어서 선교사들이 채택한 이른바 "네비어스" 정책을 보면 거기에는 신학 노선에 대한 언급이 없다. 그러나 미국 북장로교회에서 우리나라에 파송된 초대 선교 개척자들은 정통 신학에 입각한 신앙과 근본주의를 토대로 한 전통적인 사상을 가진 인물들이었다. 그러므로 조선 장로교회는 선교사들이 소속되어 있는 모 교회의 신조와 신앙 고백을 가감없이 그대로 받아들였다. 따라서, 한국 장로교회는 정통적인 신앙에 전통적인 옷을 입고 견실한 모습으로 자라났다. 이로 인해서 한국 장로교회는 보수 신앙의 못자리가 된 것이다.

교회 건설 초기에 선교사들은 성경 지식 보급과 교회 자립 정책을 고조

① 豊慶吉普宣牧師 遺稿集 第一卷, '女傳道會史記' 참조.

했었다. 성경을 신앙의 근거지로 하고, 교회는 자립적으로 토착화되어야 한다는 뜻이었다. 성경은 구속 진리를 나타내신 하나님의 말씀으로서 인류를 위한 하나님의 뜻을 그대로 표현한 것이여, 그리스도 예수의 지상 생활과 그 교훈을 담아 놓은 것이다. 따라서, 성경에 근거를 두고 교회는 한국의 교회로 건설되어야 한다는 그 취지에 당시 조선인 지도자들은 크게 환영의 뜻을 표하였다.

선생은 선교사를 통해서 한문 성경 주석과 신학 서적을 입수하였다. 본래 한문 지식이 풍부하였으므로, 당시 이름 있는 동양 철학, 종교, 시, 문학에 관한 수백 권의 한문 서적을 장비하고 연구하였다. 또한, 기독교의 진리를 깊이 연구하기 위해서는 기독교의 배경인 히브리 민족의 역사, 그 민족의 생태, 기독교 역사들을 알아야 함을 절감하여, 선교사들의 도움을 받아 기독교 한문 서적을 구입하였다. 한문 서적들을 통하여 과거 선지자들과 제자들이 하나님으로부터 위탁받은 말씀을 성령의 감화로 기록한 그 기록한 글을 연구하면서 스스로 기도를 통해 하나님을 대면하였고, 성령의 충만한 은사를 받아 그 오묘한 진리를 해득하였다. 선생의 설교는 청중의 심령을 찌르는 영력이 있었고, 그의 기도는 사람의 마음을 감화시키는 은혜가 있었다. 이것이 기도와 성경의 사람이라는 칭호를 받은 까닭이었던 것이다.

평양 장로교회 건설 초기에 있어서뿐만 아니라, 전국을 통틀어 지도자들은 모두가 성경 연구에 몰두하였고 기도에 열중하였다. 그들은 기독교가 민족과 세계 인류를 구원하는 유일한 도(道)임을 확신했고, 신앙의 원천인 성경 지식을 보급시키고 구원의 심오한 진리를 전하는 것은 그들 일생의 의무요 책임임을 통감했다. 한국 교회가 성경을 공부하고 기도하고 전도하는 교회라고 외국 기독교계에까지 알려진 것은 초대 교회의 지도자들의 노력의 결실임을 부인할 수 없다. 그들은 서로 돕고 힘을 같이해서 민족 속에 성경의 뿌리를 깊이 내리고 교회 발전을 위한 일념으로 일생을 희생한 것이다. 그들은 복음을 수호하고 민족과 나라의 장래를 위해서 모든 것을 바쳤다.

초대 교회가 그들의 피와 땀의 결정임은 결코 과장된 말이 아닌 것이다.[1]

평양에 있어서 장로교의 발상지인 널다리골은 종로를 중심한 지역으로 가옥이 밀집해 있었고, 인구가 조밀했다. 날로 발전된, 교회와 학교로 정

① James S. Gale, *Korea in Transition*, pp 191—201.

용한 선교사의 집은 외성(外城) 만수대에서 연결된 보통문 안 서북 성터 언덕에 국유지를 사서 선교사 겨주 지역으로 정하고 그곳으로 이주했다. 그리고, 널다리골 교회는 선교 사업을 위해서 내놓았다. 본래 선교사들은 보통문 안에서 석전골 언덕까지 서문 밖 일대를 선교 사업 중심지로 결정하고 널다리골 교회를 시작했다. 이어서 학교를 창설할 때 경창문(景昌門, 만수대와 보통문 중간에 위치했음) 동쪽 언덕에 중학교를 전재로 소학교를 세웠으나, 몇해가 지나서야 조선 교회가 경영하는 소학교에 합치했다. 따라서, 초급 학교는 조선 교회가 전담하고, 중학교와 대학은 선교회의 전담으로 작영하게 되었다.

선교를 시작한지 6년째 되던 해에 교회 역시 발전의 속도로 미루어 그 자리를 옮기지 않을 수 없게 되었다. 가옥이 밀집해 있고, 인구가 조밀하고, 교통이 불편한 좁은 골목에 유폐되었기에 장래를 위해 그 위치를 옮기기로 하고 사통 오달한 장대현 높은 위치에 만여 평의 대지를 구입하고 거기에 이천여 명이 모일 수 있는 웅대한 조선식 건물을 앞서 말한 바와 같이, 드높이 세웠다.

미국 북장로교 선교 역사에 보면 다음과 같이 기록되어 있다.

> 1900년에 새 교회 건물을 세우기 위해 두 번에 나누어 지불하기로 한 헌금액이 3천 원(1,500 달러)에 이르렀다. 1900년 6월 25일 중앙 교회(장대현 교회) 정초식을 거행했다. 1900년 7월 15일에 길 종섭 씨가 장로에 장립되었고, 이 영인 씨가 장로에 피택되어 4년간 봉사하다가 장로로 장립되기 전 4월에 세상을 떠났다. 그는 유능한 일꾼으로서 아깝게도 교회의 첫 희생자가 되었다.
> 1901년 6월에 봉헌식을 거행했는데, 그때 교인 수효는 1,400명이었다.
> 그 해 여름에 아더 제이 브라운(Arthur J. Brown) 목사가 시찰 온 기회를 이용해서 길 선주 씨와 방 기창 씨 두 사람의 장로 장립식을 주재했는데, 이때(1901)는 이미 장대현 교회를 중심한 근방 18개 지방 집회가 가입되어 있었다. 다음 해인 1902년에 이 18개 지역 집회에서 일요일 오후 예배에 참석하기 위해, 비오는 날임에도 불구하고, 8마일의 먼 길을 걸어서 40여 명의 신도들이 취식하였다.
> 길 종섭 씨가 처음 장로가 되면서 첫번째 조사로 시무했다.
> 길 선주 씨가 둘째번 군사로 임명되었는데① 이분이 유명한 "길 목사"로 알려졌고 1907년 10월에 한국 장로교회의 제 일인자로 추대되었다. 그는 1933년까지 목회했었고, 장대현 교회의 명에 퇴직자로서 유능한 순회 전도자였다. 그의 시력은 크

① 선생은 1902년 서른 네 살의 나이에 장대현 교회와 장대도 각 교회의 도조사(都助事)로 임명되었다(진필 기록 참조)

재 상실되었으나, 의학 박사 헤리 시 화이팅(Harry C. Whiting)의 맹장 수술을 받고 완전 쾌인을 면했다. 그 뒤 생명이 위태롭게 되었을 때(급성 늑막염) 세브란스 병원에서 루들로우(A.I. Ludlow) 박사의 수술을 받고 생명을 건져 건강을 회복하였다. 그가 목사에 장립되기까지 아프 삼열, 이 길함 두 선교사가 중앙 교회의 목회자로서 서로 번갈아 가며 시무했다.①

그런데, 여기서 한 가지 특기할 것은 당시 조선 사회의 풍습에 의해 여자들은 대문 밖을 임의로 출입할 수 없을 뿐만 아니라, 남자들이 모이는 집회에 참석한다는 것은 상상조차 할 수 없었다. 1893년에 교회가 시작되었으나 남자들간의 집회였다. 1890년에 선교사의 전도를 받고 예수 믿기로 작정하고 기독교에 입신한 남편과 친지들의 권고를 받은 여자들이 자기들만의 집회를 개인의 집에서 가졌다. 이를 도외시할 수 없었던 당시 교회의 지도급 인사들이 선교사와 상의하여 사창골에 여자들의 집회 장소를 마련하고 이를 "부인 교회"라고 명명했다. 이것이 한국에서 여성 해방의 첫발걸음이었다. 때는 1894년이었다. 길 선주 지음「평양성 장로교회 연합부인 전도회 사기(史記)」를 보면 다음과 같은 사실이 기록되어 있다.

주의 복음이 평양에 이르러 전파된 지 4-5년이 지나니 각처에서 죄를 회개하고 주께 돌아오는 자가 많아 교인이 날로 증가하여 교회는 점점 흥왕하는 지경에 이르렀다. 그러나 아직도 주의 이름을 일지 못하고 어두운 곳에서 신음하는 자, 그 수를 헤아릴 수 없으매 진실히 믿는 부인 5-60명이 성신의 감화하심을 입어 이러한 우리에게 하루바삐 복음을 전파하여 빛 가운데로 인도할 열렬한 뜻을 품고 있더니 이때에 이 선행(李善行), 신 반석(申盤石), 박 관선(朴寬善), 김 성신(金誠信) 등 네 부인이 이러한 사업에 착수하려고 1898년 음 2월 20일(삼일 예배)에 사창골 "부인회당"에 발기회로 모여 먼저 부인회를 회집할 것과 믿는 자매마다 열전 한돈씩 연보하여 금전을 저축할 것과 그 돈으로 장차 전도인을 각처에 파송할 것을 의논했고 일반 부인회원은 회집하여 이런 뜻을 보이게 회중이 일제히 찬성한 뿐 아니라 하루바삐 시행하기로 결의하고 일반 사무는 전기 네 부인에게 맡기고 헤어지니라(1908년 완전 조직될 때까지의 임원은 불명함).

회칙을 보면, 어느 교회를 막론하고 교회에 출석하는 여신도들은 누구나 그 회의 회원이 될 수 있었다. 이것은 당시 여신도들의 복음에 대한 열의가 어느 정도였으며, 이를 위해 일치 단결해서 총궐기한 그 강렬한 열성이 어떠했는지를 엿볼 수가 있다. 이 부인 교회는 널다리골 교회가 장대현으로 이전될 때 병합되어 하나의 교회로 됨으로써 여성들은 복음 사업에 적극 참여하게 되었다.

① *Harry A Rhodes, History of Korea Mission, Presbyterian Church U.S.A. 1884—1934.*

연합 부인 전도회 발족에서 1924년까지의 업적은 한마디로 말하여, 놀랍다. 갖은 박해와 멸시를 받으면서도 여신도들은 분문이 돈을 모아서 각지에 전도인을 파송하고, 회원 각자의 직접적인 개인 전도로 6천여 지방에 복음의 씨를 뿌렸는데, 죄를 회개하고 주께 돌아온 수효가 3만여 명에 이르렀다.

전도회가 발족되기 전부터 선생은 자주 부인회 회당에 가서 예배를 인도하였고, 회원들을 격려했을 뿐만 아니라, 때로는 임원들이 선생을 방문하여 전도 사업에 대한 고문을 받기도 했다. 평양 근방 영유(永柔) 일대를 비롯해서 서해안을 훑어 황해도, 남으로 제주도, 남해안을 돌아 부산, 강원도 중심 지방과 동해안의 주요한 어촌들, 북으로 함경도와 평안북도 그리고는 국외로 남-북 만주, 러시아의 블라디보스톡에 흩어져 있는 동포들에게까지 복음을 전했다. 또한, 조선 장로교 총회가 중국 산동성에 선교사를 파송해서 전도하는 선교 구역에 여 선교사를 파송해서 중국인 여성에게까지 복음을 전했다. 이는 성령의 기적적인 역사였으며, 당시에 있어서 여성들이 사회에 참여했다는 것은, 악습이었던 규방 감금을 해방하고 남성과의 동등권을 쟁취하는 데 선봉이 되었음을 말한다. 이것은 그들이 그리스도의 복음으로 하여 깨우침받은, 성령의 역사였던 것이다. 그들은 복음을 위해 살았고, 그 복음 안에서 생을 다하였다.

2천여 명이 모일 수 있는 새 건물을 세웠지만, 나날이 증가하는 교인 수를 다 수용할 수 없을 뿐만 아니라, 당시 평양성은 내성과 외성이 있어서 밤과 낮 집회를 위한 교통의 불편과 거리가 먼 관계로 1903년에 남문 밖에 교회를 분립했다. 이것이 곧 평양성 장로교회의 제 2의 교회로서 남문 밖 교회였던 것이다.

제 2의 교회가 분립되는 그 해 봄, 선생은 신학교에 입학함으로써 복음 운동 일선에 설 채비를 본격적으로 갖추기 시작하였다. 선생의 가슴에 서린 포부는 태산 같았다.

그러나, 먼저 서둘러야 할 일은 여성이 교회에 참여함으로써 완전 무결한 주의 몸된 교회를 육성하는 것이었는데 이것은 기독교를 토착화하려는 그 당시의 선결 문제였던 것이다. "부인 교회"를 남성들이 모이는 교회에 병합한다는 것은 사실상 당시 사회의 전통적인 풍습에 대한 일대 도전으로

일부 사회 인사들의 비판의 대상이 되었다. 그러나 해방의 복음을 받은 대중 속에는 자유와 인권에 대한 새로운 각성이 거세게 번졌고, 생명의 존엄성에 대한 혁신적인 사상이 배태되었다. "부인 교회"를 장대현 교회에 병합하기로 한 것은, 여성들이 사회 활동에 참여함을 의미하였으므로, 당시의 교회 지도자들로서는 모험적인 일대 용단이었다. 선생은 교회의 책임자로서 여성이 교회의 회원이 되는 것이 하나님의 뜻임을 이해시키기 위해 복음의 참뜻을 설명하는 동시에 얼마 동안 이에 대한 계몽적인 설교를 계속하였다. 선생은 요한복음 3장 16절을 본문으로 하여 하나님이 맨 처음 창조하신 아담의 아내, 하와의 씨가 곧 인류의 구주이신 그리스도이고, 하나님이 인류를 구원하시려는 계획의 핵심인 복음이 곧 해방의 복음임을 가르쳤다. 하나님은 인류의 아버지시어 남자나 여자나 다 그의 사랑을 받는 자녀들로서, 마음과 뜻을 같이해서 한 지단에서 그를 예배하는 것이 교회라고 선생은 생각하였다. 여성이 교회에 참여하는 것은 폐쇄된 규방을 개방하는 것이었다. 또, 여성 해방은 국수주의를 지양하고, 세국주의적인 나라의 문호를 열어 제치고 세계 여러 민족과 교류하는 것을 의미하기도 하였다.

여성들만이 모이는 이 "부인 교회"가 발전적으로 해체됨에 따라 1905년에는 제3의 교회가 분립되었다. 곧, 사창골 일대를 중심해서 설립된 사창골 교회였다.

한국 민족을 구원하시려는 하나님의 역사(役事)는 계속되고 있었다. 성령의 불길은 평양성 안에 줄기차게 퍼져 나갔다. 서문 거리를 중심한 일대와 남문 안 일대와 선창(陸路里) 일대에서 많은 사람이 회개하고 주께 돌아오는 수효가 날로 증가했다. 이를 다 수용할 수 없게 된 장대현 교회는 1905년에 학교로 사용하던 널다리골 옛 집에 또 하나의 교회를 분설했다. 그러나, 그 역시 많은 교인을 수용할 수 없게 되어 산정현으로 옮기기로 하고, 마포 삼열 선교사가 집터를 기증하고 교우들이 온 힘을 다해 천여 원의 헌금을 하여 1906년에 56평의 건물(T자형 조선식 건물)을 세우고, 제4교회를 이루었다. 때는 융희 황제 즉위 바로 전 해였다. 이리하여 산정현 교회가 탄생하였다.

장로교의 체질은 민주주의에 입각한 장로제임은 말할 것도 없거니와, 남녀 세례 교인의 권리와 의무가 동등하였다. 그러므로, 교회의 직원을 선택하는 데 있어서(당시의 교회는 장로와 집사를 교인의 투표만으로 선정했다) 여신도들은 남신도들과 동등한 권리를 가지고 투표에 참가했다. 그

러나, 투표자의 대부분이 문맹이거나, 나이 많은 노인들이었기 때문에, 교회로서는 난관이었다. 그래서, 그들을 위해 투표 협조 위원을 뽑아 투표지를 분배하고서 투표하는 이들의 의사를 물어 그들이 지명하는 사람의 이름을 대필해 주었다. 투표일 한 달 전부터 성경 야학반이나 예배 때 광고시간을 이용하여, 또 권찰들을 동원해서 선거에 대한 교육을 했다. 그러나, 특수 인물의 선거 운동 같은 것은 없었고, 그야말로 투표하는 사람이나 투표 위원들의 양심과 자유에 일임했을 뿐만 아니라, 그 분위기는 은혜스럽고 평화스러웠다. 장로 택하는 일을 위해 온 교회가 가정에서나 개인을 막론하고 기도했고, 거룩에 넘쳤다. 이것이 평양 교회의 유권자들의 투표권 행사의 양상이었고, 처음부터 여신도들은 이에 참여했던 것이다. 맨 처음, 널다리골 교회에서는 직원 선택을 선교사와 직원들 사이에 신중한 토의를 거듭하여 합의를 본 뒤에 특정인물을 추천해서 최종에 가부를 물어 선택-임명 하였다. 민주주의를 배워 가는 첫걸음으로서의 시작이 근 10년에 미쳐 남녀가 다 투표권을 행사했다는 것은 민주주의 교육을 위한 교회의 노력이 얼마나 중대한 일이었는지를 엿보게 해준다. 따라서, 기독교가 민주주의의 온상임은 말할 나위도 없지만, 한국에 민주주의를 끌어들인 역사적 공헌이 있었음을 높이 평가하지 않을 수 없다.

장대현 교회 건물이 건설되는 1900년에 여자 교육을 위한 숭현(崇賢)여학교를 숭인전(崇仁殿) 동쪽 언덕에 세웠다. 이 학교는 숭덕 학교(崇德學校)와 자매 학교로서 설립 초기부터 조선 장로교회가 운영해 왔고, 그 뒤에 숭인(崇仁) 상업 고등 학교를 세워(경상골, 慶尙洞 언덕) 평양 장로교가 연합으로 운영해 왔다.* 평양의 장로교회는 자립적으로 불과 수십년 대에 그처럼 흥왕했고, 발전되었던 것이다.

인간 생활에 있어서 개인적으로나 사회적으로 그 전통과 관습은 좀처럼 버리기가 어렵다. 장대현 교회는 그자로 건축되었다. 하필이면 이런 선자가 된 것은, 조선 재래식의 건축물인 관계도 있었지만, 남자와 여자의 좌석을 구분해야 했기 때문이다. 수년 뒤에 지은 산정현 교회 건물을 J자로 세운 것은 "남녀 칠세 부동석"이라는 관습을 깨고 남녀 공동 집회 장소를 마련한 첨단의 개화적인 건물이었다.

아울러, 장대현 교회 그자 건물의 동쪽으로 뻗은 건물의 좌익은 여자들의 좌석이었고, 남으로 뻗은 건물의 우익은 남자들의 좌석으로 그자로 꺾인 중간에는 강단 앞까지 위장으로 막았다. 수천 명이 넘는 대지 주위에

* ① 重民吉善由牧師止積集 第一卷, 「組會史記」, '平壤教會事蹟의 一編' 참조.

대문도 동쪽에 두 개가 있었는데, 동-북문은 여자 전용으로, 동-남문(正門)은 남자 전용으로, 남쪽 대문 하다는 여자 전용으로 했고, 그 안의 언덕에 전도실(교회 사무실)이 있어서 직원만이 그 대문을 가끔 사용했다. 서쪽에도 두 대문이 있었는데 밖에서 바른쪽 대문은 남자 전용이었고 왼쪽 대문은 여자 전용이었다. 처음에는 남녀의 출입이 엄격했으나 여자의 너울이 자취를 감추게 되면서 점차로 개방되어 남녀가 다 자유롭게 자기의 뜻에 의해 모든 대문을 드나들게 되었다. 규방이 개방되고 여자들의 사회 출입이 자유롭게 되었고, 대중 집회에 참여하게 되자 교회는 물론 사회에서도 너울이 필요없게 되었다. 너울이 사회에서 그 자취를 감추게 된 것은 여성 해방의 상징이었다.

강단에는 열 명이 앉을 수 있는 긴 의자 들이 북쪽 벽에 놓여 있어서 예배 때마다 그 자리에 장로들이 앉았다. 그 앞에 1인용 안락 의자 셋이 있어서 가운데 것은 교회 담임 목사나 설교자의 전용으로 손님이 있을 경우에는 좌-우에 있는 의자를 사용했다. 선교사들은 그들의 자녀들까지 장로들의 의자에 앉았다. 그리고, 서쪽 벽에는 사람이 손으로 바퀴를 돌려 바람을 넣어 소리내는 파이프 올갠 형식의 대형 풍금을 놓았다. 강단 밑으로는 한 계단이 둘려 있었고 남자석 쪽으로는 그보다 배나 높이해서 찬양대석으로 했었다. 후일 그 낮은 계단에는 기악부원들이 자리해서 때때로 예배를 도와 연주했었다.

교회의 주요한 의식으로는, 매 주일 오전 10시에 성경 공부를 했다. 처음에는 공동반으로 해서 선교사가 가르치다가, 선생이 전임 조사가 된 뒤부터는 선생이 전담했고, 그 뒤로 장로를 선택하면서부터는 분반해서 성경을 가르쳤다. 이를 당시에 공부 예배라 해서 정식 예배와 같이 소중하게 여겼다. 따라서, 신도들의 결석은 극히 적었고, 집회는 성황을 이루었다. 초대 교회는 시작부터 구속 진리를 기초로 해서 세워졌고, 교인의 신앙을 견실하게 하기 위해서 입교에서부터 세례 교인이 되기까지의 설정된 훈련 과정을 거쳐야 했다. 교회에 나올 때 교인들 앞에서, 믿기로 작정하는 간증이 있은 뒤에야 학습 교인이 되고, 그로부터 최소한 6개월 동안 세례 받을 준비 교육을 거쳐 시험에 합격되어야 비로소 세례를 받고 세례 교인이 되었다. 임직에 있어서는 권찰에서 장로가 되기까지에 소정의 교육 과정을 마쳐야 했는데, 그 직무에 따라 소정의 성경 지식과 신앙 훈련 과정을 거치게 되어 있었다. 그래서 성경 야학은 이 의미에 있어서도 가장 필요했던 것이다.

오전 성경 공부 분반이 되기 시작할 때부터 특별반(준교사반)이라는 것이 따로 설치되어 있어서, 그 반의 선생이 결석되는 때는, 그 선생을 임시로 대체했다. 주일 오전 공부 예배는 조직적으로 발전되어 남녀별로 장년반, 청년반, 소년반으로 나뉘었다. 각 반의 선생을 위해 매주 토요일 밤마다 주일 공부 선생반을 두어 공동으로 가르치다가, 그 반 역시 장년, 청년, 소년 등 각 부 선생을 나누었다. 그 뒤 요리 문답 공부반이 설치되었는데, 주일 성경 공부반을 마친 소년-소녀반으로 조직되었다. 이 반은 특히 십계명, 사도 신경, 주기도문을 맨 먼저 배우고 외우기까지 한 뒤에 이어서 소요리 문답을 배우고, 소정의 기간 안에 전부 외우도록 했다. 그 기간은 2년이었다.

주일 대예배는 오후 2시에 모였다. 저녁에는 찬송 예배라 해서, 계절에 따라 결정된, 집회 시간 30분 전에 찬송을 가르쳤다. 조선 사람으로서는 양악(洋樂)을 아는 이가 없어서 선교사가 예배 때마다 지휘했는데, 건물의 구조로 된 중간에 휘장이 있어서 남자 방에서만 가르쳤기 때문에 박자가 서로 맞지 않아 찬송 소리가 마치 남녀가 서로 주고받는 화답의 노래처럼 되었다. 찬송을 배울 때에는 선교사가 우리말에 서툰 탓으로 우스운 일이 많았을 뿐만 아니라, 조선 고유풍의 대중의 노랫가락투로 불려 찬송의 음률이 저마다 모두 달랐으므로 서양 사람의 귀에는 어느 찬송이나 부르는 곡조가 꼭 같게만 들렸다. 이를 교정하느라고 선교사들은 땀을 흘렸다. 그러다, 선교사가 부르는 음절을 발아 부르는 회중의 노래 소리는 그야말로 흡내를 내는 데 지나지 않아 거의 헛수고였는데, 서로 앙치대소한 때도 많았다.

수요일은 주간 가운뎃날이라고 해서 저녁 예배를 보았는데, 이것은 이튿바, 삼일 기도회로서, 기도를 중점적으로 하여 예배를 보다가 얼마 뒤부터는 기도와 성경 강의의 예배로 전환되었다.

주일 아침 성경 공부반 조직은 주일 학교의 전신격이 되었고, 심방의 조직은 한국 교회 조직에 있어서 선구가 되었다. 권찰은 심방과 전도를 위한 일선 직원으로서 신앙이 독실하고 열렬한 선자들이 임명되었고, 장로가 구역장이 되어 매일의 심방을 감독-지휘하였다. 또한 토요일에는 권찰의 보고를 받고 구역 안에 특별한 상황을 목사에게 보고했고, 문제가 되는 일은 당회에 제안되었다. 봄과 가을 연 2차의 대심방이 있어서 목사의 인솔로 심방대가 구역 권찰과 함께 각 가정을 심방하면서 가정 예배를 보았다. 심방 때는 가정의 사정과 신앙 생활에 대한 상담으로 교인의 신

앙을 도와 주었고, 온 가족이 예수를 믿는 가정(그때는 인가 귀도(人家歸道)한 가정이라고 불렸음)을 만들기에 노력했다. 심방에 가장 중요한 목표는 가정 예배, 성경 읽기, 기도, 개인 전도 등을 권장하는 데 있었다. 그리고 연말에는 구역 권찰과 교인 등 개인과 구역의 성적을 보아서 당회가 시상식을 성대하게 거행했다.

제직회는 교회 전체 살림을 꾸려 나갔다. 교회의 모든 재정의 일원화를 위해서 도회계(都會計)가 있었고, 장로는 회계가 되거나 재정에 관여하지 않았고, 당회가 회계와 사무를 감사했을 뿐이었다. 각 부서에 소회계가 있었으나, 교회 예산에 의해 도회계가 각 부서의 경비를 소회계의 청구서에 의해 지출했고, 그 예산 테두리 안에서 각 부서는 임의로 활동할 수가 있었다. 여기에서 특별히 기록할 것은, 교회 예산에 장년과 유년을 막론하고 주일 학교(아침 성경 공부반) 각 반의 경비까지 재정해서(당시 돈으로 50전) 주로 친목을 위한 행사를, 한 해에 한 차례씩, 그 반 임의로 거행하게 한 것이다. 각 부서는 부서대로의 예산이 있어서 각 부서의 사업과 확장을 위한 활동을 자유롭게 하게 했다. 또, 한 해에 한 차례씩 교회 전체 친목을 위한 오락회가 교회당에서 성대하게 거행되었다. 이 행사는 각 부서가 저마다 재미있고 유흥적인 순서를 마련해서 경쟁적으로 특색 있는 재간을 가지고 나와 겨루었다. 유치원 연령의 어린아이와 예순 살이 넘은 노인이 어울리는 오락회는 언제나 인기 만점이었다. 성도의 교제는 친절했고, 교회의 분위기는 참으로 화락했다.

교회 건설 초기에 있어서는, 건전한 신앙을 확고하게 하기 위해, 일반 교인들에게 성경 공부를 강력하게 권했다. 또, 기도와 교회 출석은 물론 가정 예배와 개인 전도, 헌금을 장려했는데, 이것은 교회 발전에 가장 큰 요인이 된 것이 분명하다. 한편으로는, 황교(샤머니즘)적인 요소를 제거하기에 전력을 기울였다. 교인이 되기를 결심할 때 이전에 신봉하던 귀신이나, 운명을 점치는 미신적인 모든 행사를 깨끗이 청산해야 할 것을 강력하게 권유했다. 그래서, 누구나 교회에 나오기로 작정한 사람은 먼저 교회 직원을 청해서 가정에 모셨던 신주, 부적, 귀신당즉, 귀신단지 따위를 불태우고 깨뜨려 깨끗하게 한 뒤에 예배를 봄으로써 그 가정은 "인가귀도"가 되었다. 이때 그 가정의 식구들은 무서워서 손을 대지 못했고, 정신력이 허약한 식구가 있는 가정에는 권찰 몇 사람이 2,3일 동안 그 집에 유하면서 하나님께 예배를 드리고 안정시키는 일도 있었다. 그런데 이상한 것은, 귀신들린 식구가 있는 가정에 가서 교인들이 미신적인 물건을

깨끗이 없애고 하나님께 예배를 드리면 앓던 사람의 정신이 회복되고 건강한 사람이 되는 기적이 있었으므로 교회는 귀신을 섬기는 미신을 타파하는 일을 조심스럽게 다루었고 교인들은 성경에 나타난 진리로 바로 교육했다. 동시에 항간에는 기독교 신이 가장 강하고 모든 잡신을 제어한다는 소문이 퍼졌다. 아뭏든 우상 숭배와 미신 타파에 교회가 앞장을 섰던 것만은 사실일 뿐만 아니라, 미신으로 인한 사회적 폐풍을 혁신하는 일에 교회의 공이 컸음은 말할 나위가 없다. 그 무렵에 있었던 다음과 같은 사건이 선생의 이야기 책에 기록되어 있다.

장대현 교회의 서북쪽 담 밖은 북문 언덕이라는 곳이었는데, 주택이 없었고 수목만이 무성했었다. 그 중턱에 초막 하나가 있었는데, 그 집에 삼십 대의 김 성녀라는 주부가 있었다. 그 여자는 미신에 얽매이다시피 해서 자신의 일거 일동뿐만 아니라, 가족과 가정 살림, 그리고 남편의 사업에 이르기까지 먼저 점장이에게 "물어 보고"나서야만 안심하였고, 식구들의 질병, 가정의 근심스러운 일, 남편 사업의 부진 등 불행이라고 생각되는 일이 있을 때마다 점장이의 지시에 의해 치성을 드리는 것이 그 여자의 생활이었다. 그의 남편은 예수를 믿고 "물어 보는" 일의 부당성을 이야기하고 미신을 버리라고 그의 아내에게 여러 번 권고했다. 그러나, 그 여자에게는 쇠귀에 경 읽어 주기였다.

하루는 남편이 아랫목에 누워서 일어나지를 않았다. 그의 아내가 아침에 자기의 남편을 보니 눈이 부어 있고 몸에 열이 있는 듯했다. 그 아내는 아무 말 없이 웃간으로 가 쌀독에서 쌀을 한 바가지 퍼내어 보자기에 싸가지고 슬그머니 집을 빠져 나갔다. 얼마 뒤에 돌아온 그 아내는 부엌으로 들어갔다. 그리고는, 정성스럽게 밥을 짓기 시작했다. 남편은 아내가 하는 짓을 눈여겨 살피다가 아내를 불렀다. 방 안에 들어온 아내에게 지금 뭘 하는 거냐고 물었다. 아내는, 점장이한테 가서 "물어 보니" 변소의 신이 노해서 당신의 눈이 붓고 앓아 자리에 누웠는데 그 병을 속히 고치려면 변소에 들어가서 동쪽을 향하고 치성을 드려야만 한다기에 지금 막 밥을 지으려고 솥에 쌀을 안쳐 놓았노라고 대답했다. 그 말을 들은 그의 남편은, "여보시오, 내 눈을 좀 눌러 보시오" 했다. 아내가 손으로 남편의 부어오른 눈을 누르자 그는 입을 확 벌리며 키다란 밤톨 한 알을 입 안에 집어 넣었다. 이를 본 그의 아내는 얼굴을 붉히면서 아무 말도 못하고 고개를 숙였다. 남편이 자리에서 일어나면서 이것도 귀신의 장난이냐? 그 버릇을 고치지 못하겠느냐고 호되게 훈계하고 나서, 예수를 믿고 교회

에 나가라고 간곡하게 타일렀다. 그 뒤에 그의 아내는 그 구역의 권찰이 되어 열심으로 교회에 봉사했고, 가정은 화락하게 되었다.

평양 장대현 교회 건설 초기에 있어서 또 하나의 유의할 교회 특색은 성수 주일(聖守主日)이었다. 물론 안식일이라는 술어를 쓰지 않은 것은 아니지만, 당시 교회 지도자들이 주일을 거룩하게 지키라고 강조한 것은 계명을 지키는 것을 신앙 생활의 척도로 삼았음을 일게 해준다.

교회의 종소리가 울려 퍼지는 일요일에는 아침부터 밤까지 성경과 찬송가를 들고 교회를 찾아가는 신도들과 심방 대원들의 발걸음이 거리를 누볐고, 주일이 장날이면 장이 서나마나 하게 한산했고, 상가(商街)는 모두 문을 내렸다. 일요일의 평양 시는 명절 기분으로 가득찼고 사람들의 모습은 활기에 넘쳤다.

또 한 가지의 특색은, 가정 예배가 성행한 사실이다. 평양의 식생활 풍습은, 이른 아침 5시경에 묵물과 함께 팥보숭이나 콩보숭이를 묻힌 찰역이나, 녹두죽이나, 팥죽을 사다가 집에서 먹고 점방(상점) 혹은 일터로 가서 일을 했다. 조반은 9시에서 10시 사이에 먹는데 상업에 분주한 사람은 8시나 9시쯤에 면옥(麵屋)에 가서 어복 장국(쇠고기를 장반에 놓아 두세 사람이 같이 먹고 나서 나중에 국수를 놓아 먹는 음식)을 먹고, 점심은 흔히 오후 1시에서 2시 사이에 가정에서나 혹은 국수집에 가서 제육 쟁반(돼지고기를 쟁반에 놓아 먹고 나중에 냉면을 따로 먹는 음식)[1]에 냉면을 먹고 혹은 자기 일터에서 간단하게 자기 구미에 맞는 떡을 사서 먹는다. 저녁 7시와 8시 사이에는 집에 들어가 식구들과 함께 저녁 식사를 한 뒤에 다시 일터에 나가 그 날의 일을 정리하고 밤 11시로부터 새벽 1시 사이에 장국집에서 육수국을 먹고 자리에 든다.

그런데 아침 묵물을 사다 먹는 그 시간에는 예배를 드리는 가정의 찬송 소리가 여명을 알렸고, 하루의 노고에 피곤한 평양 시민들은 저녁 예배를 드리는 신도들의 찬송 소리를 들으며, 장이 들었다. 가정에서 울려 나오는 찬송 소리는 평양성 안 어디에서나 길 가는 행인들의 마음에 적지 않은 감동을 주었다. 교회는 삶에 시달리는 평양 시민에게 위안을 주는 복음의 전당이었다.

① 평양에는, 전염성이 없는, "화기"라는 풍토병이 있다. 신체 내부나 외부를 막론하고 이상이 있을 때는 먼저 생물(예주물)을 씹어 보아서 몸 비린내가 나지 않고 고소하면 "화기"라 했는데 돼지고기를 먹으면 낫는다. 그리고 화기 예방도 된다고 해서 평양 사람에게는 돼지고기가 상식(常食)이 되었다.

19. 신학교 입학과 교회 사무 정리 작업

교회는 곳곳에 분립되었지만, 예측할 수 없을 만큼 흥왕했고, 신도들의 열성은 날로 더해 갔다. 모여드는 신도들에 대한 지도와 과열된 그들의 열성을 바른 곬으로 인도하는 문제가 시급해 졌다. 선생은 신학교에 입학하게 되었고, 산적한 사무를 질서 있게 처리하기 위해 체계가 있으면서도 능동적인 조직이 필요한 정리기에 들어섰다. 그래서 당시 당화장이었던 마포 삼열 선교사와 의논하고 관회를 열어 안 봉주(安鳳胄) 장로를 조사에 임명하고 먼저 각 종별로 교회 문부를 작성했는데, 다음과 같다.

1) 교적부

민적과 같아서 가족 가운데 누가 믿든지, 그 세대의 가계(家系) 식구, 가정 형편, 학력, 경력, 사업 등을 세밀하게 기록하여 그 가정의 형편을 파악할 수 있게 하였다.

2) 교인 명부

(1) 신입 교인 명부 : 새로 믿기로 작정한 사람의 이름, 결신 동기, 전도자 유-무를 기록하였다.

(2) 원입 교인 명부 : 세례받을 준비기에 있는 결신자에 대한 기록.

(3) 세례 교인 명부 : 세례 준 목사의 이름, 날짜, 장소를 기록하였다.

(4) 유아 세례 명부 : 부모의 이름, 출생 연월일. 가제의 서차 등을 기록하였다.

(5) 출생 명부 : 출생의 형편을 기록하였다.

(6) 권찰 명부 : 임명 날짜, 생일 등을 기록하였다.

(7) 집사 명부 : 임직 날짜, 직업, 생일 등을 기록하였다.

(8) 당 회원 명부 : 안수 날짜를 기록하였다.

(9) 교인 이거 이래 명부 : 전 주소, 전 교회, 직업, 신급(信級), 이거 이래 날짜를 기록하였다.

(10) 명생록 : 사망 날짜, 사망 이유, 사망 장소를 기록하였다.

(11) 인도인 명부 : 전도의 성적을 보아서 시상한 날짜를 기록하였다.

3) 심방부

(1) 구역 명부록 : 번호 순차로 구역 이름을 정하고 각 구역 성분을 기록하였다.

ㄱ. 구역별 교인 명부 : 가족 가운데 1인 이상 믿는 가정과 세대주

의 이름을 기록하였다.

ㄴ. 인가 귀도된 가정 명부 : 직원 선택에 참고 자료가 되었다.

ㄷ. 신입 교인 보고서 : 이름, 날짜, 동기를 기록하였다.

4) 성경 공부반 명록 : 번호 차례대로 반과 이름을 정했고, 장년, 청년, 아동으로 나누어 기록하였다.

(1) 출석부 : 다음 네 가지의 매일 실천 조항이 첨부되어 표시하게 되었고 매주일 공부의 요점을 외우게 되어 있었다.

ㄱ. 성경 읽는가 ㄴ. 기도하는가 ㄷ. 전도하는가 ㄹ. 매주일 예배 헌금하는가

(2) 아동 출석부 : 요절, 인도, 헌금 등을 표시하게 되어 있었다. 이 출석부에 기재된 각 개인의 성적을 각기의 권찰에게 알려 이상의 실천 사항을 권장하고 신앙 생활을 도와 주었다. 아동들의 반 선생이 아동들을 심방하고 보살폈다.

5) 교회 장부 : 재정에 관한 각종 문부.

(1) 교회 전체 재정 장부

ㄱ. 각 기관별 헌금 출납부

ㄴ. 주일 헌금 장부

ㄷ. 특별 헌금 장부 : 십일조, 감사 헌금, 기념 헌금, 성탄일과 감사일, 부활절, 그 밖의 헌금을 기록하였다.

6) 교회 일지.

(1) 예배 일지 : 각종 예배 의식, 특별 집회, 부흥회, 주일과 상일 예배, 기타 교회 행사 등을 기록하였다.

(2) 성경 공부반 일지

(3) 아동 성경 공부반 일지

(4) 의례 행사 일지 : 결혼, 장례, 기념 예배(교인 기념, 추모식, 환갑식) 기타를 기록하였다.

7) 각종 회록

(1) 당 회록

(2) 제직 회록

(3) 권찰 회록

(4) 각 부서의 회록

(5) 보고 접수록 : 개인이나 단체의 보고와 제안, 개인, 단체, 가정의 사건 등 그 성질로 보아 각기 해당 부서에 넘겨 토의케 하고 당회는 종합 심사하였다. 이는 일종의 교회 여론 조사에 해당된다.

(6) 외래 손님 명부록 : 교회를 찾아오는 손님은 그 직위의 고-하를 막론하고 기록하였다.

(7) 기아 명부록 : 교회에 갖다 버린 유아의 명부.

위의 모든 사무적인 문서, 장부 등은 각기 번호가 있어서 교적부와 연결되었고, 교적부는 일반에게 공개하지 않았다. 조사는 매주간 사항을 목회자에게 보고해서 목사는 교회 전체 상황을 명백하게 알고 있었다.

조직에 대한 지식과 공동 생활에 대한 민도가 낮던 당시 사회 환경 속에서 그 운영 방법과 실천 수단은 가장 진보적이었고 민주주의적이었음을 엿볼 수 있는 동시에 건전한 교회 건설과 신앙 지도를 위한 그 사상과 영의를 높이 평가하지 아니 할 수 없다. 그리고, 각종 문부는 한지를 사용하였고, 먹과 붓으로 기록했는데, 그 당시에 교회사 초록(抄錄)을 따로 비치했다는 것은 장래의 교회들을 위한 면밀 주도한 착상이었다. 이 책은, 개인의 생활과 가정적 사건과 단체적 사건 등이 자세히 기재되어 있었으므로, 비공개로 언제나 비장되었고, 기록한 조사와 목사 두 사람만이 알고 있었다.(그러나, 역사적 자료가 수록된 고귀한 그 책을 해방 후에 상실한 것은 참으로 아깝기 짝이 없을 뿐만 아니라, 한국 교회의 큰 손실이 되었다. 그래도 개인의 일기, 구전〔口傳〕 그리고 노회, 총회 회록과 기교회의 사기, 교회 기관 역사, 당시의 신문, 잡지 등에서 작은 부분의 것이나마 역사적 자료를 얻을 수 있다는 것은 불행 중 다행한 일이다.)

다음으로 중요한 것은, 신앙의 열을 보유하면서도 신자 각자 생활의 정상 상태를 유지하게 하기 위해 기도, 성경 공부, 전도, 교회 출석, 헌금 등을 장려해서 정상적인 신앙의 향상을 꾀했고 경제 생활과 도덕 생활에 모범이 되어야 할 것을 강조하였다. 신자 각자가 시간이 허락되는 대로 매일 한 번씩 교회당에 나가서 하나님을 대면함으로써 심령의 새로운 힘을 얻게 하기 위해 새벽부터 밤까지 예배당을 개방했고, 교회를 순례하는 신도의 발자취가 새벽부터 밤까지 그치지 않았다. 선생은 교회의 영적 변화가 크게 일어나야 할 것을 통감하고 박 치록(朴致錄) 장로와 함께 두 분이 새벽 기도를 시작했다. 이 사실을 알게 된 교인들이 참여해 새벽 기도회가 시작되었다. 이에 힘을 얻은 선생은 교회를 반석 위에 세우기 위한 영적 개혁 운동을 모든 교인의 정성이 집중되고 성령의 역사로 승화됨에 있음을 확신하고 계속했었다. 그러나, 새벽 기도회는 대중적으로 매일 계속할 것이 아니었고 개인의 실천은 그 개인 자유에 일임했고, 교회의 특수

사정이 있을 때 마다 그 필요에 의해 집단적으로 새벽 기도회를 가졌다.

교회는 괄목할이만큼 발전되고, 교회의 신도 수효가 증가하여 각계 각층의 사람들이 구름처럼 모여들었다. 그러나 교회가 당면한 또 하나의 문제는 직업이 없는 교인을 지도하고 돕는 일이었다. 당회는 예수를 믿는 사업가들을 초청하여 상의한 결과, 할 수 있는 대로 무직 교인들의 직업을 알선하고, 사업가들은 자기의 경영체에 등용해서 그들의 생계를 유지할 수 있게 하자는 데 합의하였다. 그러므로, 정직 근면하게 일하고, 성실과 인내로써 신자 서로가 사회에 본보기가 될 것을 강조하였다. 거저 받았으니 거저 주라는 대전제를 세우고, 전도와 자선 사업 정신을 고취하였다.

그뿐만 아니라, 교회는 생활 개선에도 힘을 기울였다. 전해 내려오는 온갖 의식의 폐풍을 없애기 위해 허례 허식을 없애고 교회 의식으로 바꾸어 놓았다. 결혼식과 장례식이 그 예이며, 사회에 가장 폐습이었던 제사 허식을 개혁해서 고인에 대한 기념 예배로 대체하였다.

발전을 거듭할수록 교회에는 할 일이 많아졌다. 안 봉주 조사가 신학교에 입학할 뜻을 표했으므로 당회는 차 중흡(車仲洽) 씨를 조사로 임명하여 교회 사무를 분담하게 하였다. 차씨는 한학자였는데, 교회 학교의 교사로서 그의 조직적인 구상과 민활한 솜씨로 교회 사무는 꼼꼼하고 한결같게 처리하였다. 이로써 교회는 자립 교회로서의 기초 작업이 확고하게 다져졌고, 그 면목을 제대로 갖추게 되었다.

20. 선생의 한결같은 마음

신학교에 입학하면서부터 선생은 전보다 갑절의 정열을 기울여 기독교 진리 탐구에 쏟았다. 그는 기도와 성경의 사람이었다. 구속 진리가 담겨 있는 성경 전권을 통독하면서, 그 계통과 역사적인 배경을 예리하게 검토하였고, 이스라엘 민족성과 그 민족의 사상과 종교적 이념을 깊이 연구하였다. 선생은 기독교에 입신하면서부터 조사가 되기까지 신-구약 성서 전권을 이미 스무 번쯤을 통독하였고, 타락한 인류를 속량하기 위하여 그리스도를 중심한 하나님의 구속 경륜의 그 심오한 뜻을 터득하였다. 즉, 그리스도에 대한 예언과, 육신을 입으시고 인간에게 오신 그리스도의 생활과 그 교훈을 연구하기에 심혈을 기울였던 것이다. 물론 신-구약 어느 부분을 막론하고 인류를 구원하시려는 하나님의 사랑이 표현되지 않은 바가

아니지만 먼저 예시아이신 그리스도에 대해 직접적으로 예시한 구약의 대소 선지서, 시편, 신약의 복음서, 로마인서, 요한 서신 등을 개별적으로 신 번쯤을 독파하여 중요한 부분은 거의 외우다시피하였다.

아침 5시, 또는 밤 10시로 일정한 시간을 정하고 기도하면서 수시로 영상의 시간을 가졌다. 성경 연구할 때는 시간을 잊어버릴 만큼 열중하여 기도실에 들어간 뒤로는 시간을 알려 주어야만 했다. 심혈을 기울여 땀을 흘려 기도하였는데, 금식 기도와 철야 기도는 선생의 신앙 생활에 가장 중요한 부분이었다. 선생은 성경 연구의 심오한 진리에 도취되었고, 성경 해석에 있어서는 정통 분야의 일가를 이루었다. 그러므로, 선교사 자신들이 은혜를 받기 위한 집회에 이따금 초대를 받아 집회를 인도했으며, 중국, 일본, 미국, 구라파 등지의 기독교 지도자들에게 알려지기도 했다. 그들로부터 서신이 가끔 왔으나, 선생의 어학 부족으로 서신 왕래가 계속되지는 못했다. 선생의 성경 연구는 깊이를 더해 갔다.

…그리스도의 십자가는 범죄한 인간을 속량한 마침표가 아니라, 사랑이신 하나님이 세상을 구원하시려는 그의 계획이 진행되는 과정의 시황(時況)으로서 부활의 전제이고, 부활은 재림의 필수 조건이다. 동시에, 영원의 세계를 지향하는 과정에 있어서 모든 역사적 사실은 그때그때마다의 상황이다. 성경은 우주가 창조되기 전 빛의 세계에서부터 태양이 쓸데없는 그 영원의 세계에까지 "있음"의 편관 작용의 진행 과정에 나타난 그때의 상황인 것이다. 다시 말해, 나타나지 않았던 하나님의 세계가 현현의 세계로 발전됨을 의미한다. 영원 존재이신 하나님이 인격화하고 그의 뜻이 "말씀"으로 현실화되었다. 그것이 곧 창조이다. 자연도, 인간도 말씀으로 현현된 현실이며, 그 현실 속에 하나님이 스스로 내재(內在)하신다. 그리스도는 하나님의 현현이고, 성신은 자연계에, 특히 인간 사회에 스스로 내재하셔서 하나님의 뜻을 이루기 위해서 끊임없는 역사를 하고 계신다. 임마누엘로 탄생하신 예수는 피조물계 안에서의 존재자이며, 부활하신 그리스도는 신으로서 삼위 일체이신 그 근본에 환원하신 존재이다. 그러므로, 영원의 세계 완성을 위해서 인류 가운데서 역사하시면서 재림을 대기하고 계신 것이다. 신과 사람 사이에의 그리스도로서 조화를 이루어 하나가 되는 그 존재가 가주할 곳은 영원의 세계임을 성경은 말해 주고 있다. 공간과 시간의 조화 현상은 영원이고, 그 영원의 세계에서 하나님은 한 분이신 것이다. 무한과 유한을 구별하는 것이 창조의 시작으로써 공간과 시간이 생겨나게 되었다. 영원 안에서, 영원 자존자의 뜻이 "말씀"으로 현실

제 7 장 한국 교회의 부흥

23. 한국 교회 부흥의 태동

한국 교회 발전은 놀랍게도 계속되고 있었다. 교인 수효는 기하 급수적으로 증가되고, 교회의 모든 사업은 계획대로 발전되고 있었다. 그러나, 그리스도의 몸으로서 건전한 교회가 되기 위해서는 성령이 역사하시는 개척된 교회로서 성장되어야 하리라고* 선생은 염원하였던 것이다. 물론 개인으로서 중생한 수많은 기적적인 사건은 사도 시대에 있었던 사실에 못지 않았다. 예수께서 승천하시기 바로 전에 부탁하신 그대로 신도들은 예루살렘 다락방에 모여 성신을 기다림으로써 집단적인 중생의 역사가 일어났다. 그리스도의 몸된 교회로서의 건설의 터를 닦아 놓은 것은 당시 사도시대에 있어서 절대적인 요청이었을 뿐만 아니라 하늘의 뜻이었던만큼 한국 교회 건설기에 있어서 오순절의 역사(役事)는 무엇보다도 우선적이며 긴급한 요청이었던 것이다. 이것이야말로 우리 민족 장래를 위한 하나님의 뜻이었고, 그의 가비로우신 계획이었다. 주님 당시에 있어서 예수님의 지접적인 역사(役事)로서 개인 하나하나가 중생한 사실은 당시 사회에 많은 새로운 불씨였고, 예루살렘 다락방에 모인 집단이 하나의 몸으로서 전혁된 것은 복음 운동이 세계를 정복하게 된 시발점이었다. 그러기에, 주님이 세상을 떠나실 때 남긴 최후이자 유일한 유언은 성신을 기다리는 것이었다. 성신의 기적적인 역사로 거듭난 개혁 교회가 되지 않고서는, 세상에서 사람을 구원하는 복음의 전당으로서 세파를 항해 가는 구원선이 될 수가 없다.

① James S. Gale, *Korea in Transition*, p. 201.

선생이 신학생으로서 지낸 5년 동안은, 외적으로는 교회의 조직을 정리하고, 내적으로는 성령의 역사를 대기하는, 영적인 준비 기간이었다. 복음의 씨를 뿌려 거두는 것만으로 교회는 성회(聖會)가 될 수 없다. 거두어 들인 개개의 심령을 정화해서 참된 그리스도의 지체가 되게 함으로써 하나님이 원하시는 그리스도의 몸으로 육성할 수 있다. 따라서, 선생은 교회 조직을 강비하는 한편으로, 영적인 훈도에 정력을 기울였던 것이다. 조직적으로 성경 공부반을 구성한 것은, 장대현 교회가 실시한 시안(試案)으로서, 전국 교회에 시범이 되었고, 새벽 기도의 창안은 신앙 생활에 대한 기독교계에 새로운 영성을 부가시켰다.

신생의 신학교 시절은 선생에게 뜻있고, 미래 활동을 위한 준비 기간이었다. 하나님의 훈련 도장에서 자신을 재정리하고 새로운 영력을 얻어 자신을 사회로 몰아 내는 성령의 역사에 그대로 따라갈 수 있는 모든 힘을 갖추는 기회가 되었다. 새로운 종교인 기독교를 건설해 나가는 우리 민족에게는 기독교에 대한 해박한 지식의 함양과 경험을 통한 영력을 얻어야 하였다. 신생 자신으로서도, 주님의 종으로 달려야 할 자신을 위해 최대의 정열을 기울였다. 성경에 나타난 예수님의 생활을 통해 인간 예수를 발견했다. 성령의 감화를 통해 하나님이신 그리스도를 발견하는 동시에, 이 둘이 조화되어 "말씀"으로 표현된 인류의 구주를 자신의 회개를 기쳐 만났다. 선생에게 신학교는, 그 하나님과 다시 만나는 도장(道場)이었다. 참 교회 모습 그대로, 지금 우리 민족 사회에 하나님의 나라가 온전히 이루어져야 하며, 성경이 보여 주는 주님의 교훈에 입각한 윤리가 삶의 규범이 되어야 한다고 선생은 기듭 마음에 다짐하였다.

요한복음 3 : 16에서 받은 감화로 하여, 신생은 하나님이 창조하신 우주가 영원히 존재할 것임을 믿었고, 자연을 사랑하고 아꼈다. 복음을 등에 지고 전국을 순회하면서 나뭇가지 하나도 꺾지 말라고 외쳤다. 어린 아이 하나의 생명을 존중하고 사랑하며, 남을 위하고, 서로가 도움으로써 사회에 평화가 있음을 강조하였다.

성신이 자신 안에 늘 충만하게 하기 위해 심혈을 기울여 자신을 그리스도에게 일임하였다. 매일 한 시간의 보통 기도와, 매주 사흘씩 금식 기도와, 매년 1주일간의 금식 대기도를 세상 떠날 때까지 계속하였다. 성경을 매일 한 시간씩 읽고-외우려고 힘쓰셨고, 성경 연구와 집필에 하루 평균 세 시간, 그리고 하루도 빠짐없이 두 시간의 독시를 계속하였다. 일생을 통해 구약 전권을 30회, 창세기와 에스더와 이사야서는 540회, 신

약 전권은 100회, 욱시욱은 만독, 요한 서신은 500회를 독파하였다.

1905년 영국 웨일즈 지방에서 성신의 불길이 일어나서 서방 교회에 부흥을 일으켰다는 소식은, 선생의 성령을 대우는, 새로운 불씨가 되었다. 개인의 중생이 필요 불가결한만큼 교회의 부흥이 긴박함을 느끼셨다. 부패하고 타락한 서방 사회에 영적인 도태와 재건이 함께 요청되던 당시에, 서방 교회 부흥이 일어난 것은 무서운 제1차 세계 대전의 비극 속에서 인류에게 새로운 생의 방향을 제시하기 위한 하나님의 준비 공작이었다. 미찬가지로, 암매하고 미개한 동방 세계를 개발하시려는 하나님의 계획 속에 민족 교회를 깨우치는 역사(役事)가 있어야 하고 또 있으리라는 확신을 가짐에 따라, 성신의 불은 선생의 심령을 활활 태웠던 것이다.

1906년에 정대현 교회에서 시작된 성령의 불길은 반도를 휘감았고, 이 은혜로운 소식은 전세계로 퍼져 나갔다. 이 역사적인 사업을 이룩하기 위해 하나님은 선생을 그의 도구로 준비하셨던 것이다.

한편, 선교사 자신들이 성령의 은사를 갈망하는 움직임이 일어났다. 1906년 8월에 원산에 있는 하디(Howardie) 박사를 초청해서 일주일 동안의 집회를 열었다. 이 집회를 끝내고 나서 그들은 선교사 연회에 참석하기 위해 모두가 서울로 갔다. 서울에서는 존스턴(Howard Agnew Johnston) 박사를 초청해서 집회를 열었는데, 선교사들은 큰 은혜를 받았다.

그 집회를 마친 존스턴 박사는 평양을 방문한 길에 정대현 교회의 주일 예배에서 설교를 하게 되었다. 그는 영국 웨일즈에서 일어난 성령의 역사가 인도 교회에 번져 부흥의 역사가 크게 일어났음을 말하면서, 조선에서 누가 교회를 부흥시킬 성령의 은혜를 충만하게 받겠느냐, 있으면 손을 들고 일어서라고 했다. 그러나, 회중은 장잠하였고, 응답하는 이가 아무도 없었다. 당시에 신학생이자 장로로서 교회에 봉사하는 조사인 선생이, 성령의 감화를 받아, 손을 들고 일어섰다. 이것을 본 존스턴 박사는 장차 조선 교회에 큰 부흥이 일어나리라고 예언하고, 선생과 교회를 위해 기도하였다. 한 시간에 걸친 이 예배로 히여 모든 청중에게 은혜가 충만해 졌고, 정대현 교회를 비롯하여 전국에 성령의 역사가 크게 일어날 조짐을 내비치게 되었다.

선생은 왕-평 도(郡)조사였으므로, 황해도를 잊지 않았다. 연말이 다가오면 평양에는 성경 학교가 개학하고, 평남 도사경회와 제직 도사경회가 개최된다. 선생은 이 기회를 이용해서 대부흥 운동을 일으키기 위한 구상을 하면서 본교회 부흥회를 열기로 마음에 작정하였다. 당시 교회 분

위기를 보든지, 지도자들의 동태를 보아 성령의 역사가 태동하고 있음을 느낀 선생의 마음은 다급해 졌다. 음력 8월, 곧 추석절을 기해 황해도 도사경회가 재령에서 개최되었다. 성령의 역사는 이 집회를 인도하는 선생을 통해 나타났다. 밤 갈듯하는 성령의 맹렬한 보습에 사람들은 자신의 죄를 쏟아 놓고 통회의 눈물을 걷잡을 수 없이 흘렸다. 무시운 기세로 역사하시는 성령의 불길은 용서 없이 각 사람의 마음의 죄를 파헤쳤다. 통회하던 이 재선(李在善) 장로는 거꾸러지고 말았다. 이 집회가 계속되는 동안, 한국 교회를 위해 준비하여 두신, 김 익두(金益斗) 조사, 이 원민(李元旻) 등 유력한 지도자들이 성령의 은사를 충만하게 받았다. 이 놀라운 선생의 영력은 선생의 기도에 대한 하나님의 응답이었던 것이다.

24. 한국 교회의 부흥과 선생의 영력

장대현 교회의 부흥

선생의 1922년 일기책을 보면 친필로 "1906년 동기 대사경회 때에 성신 강림하다"라고 기록되어 있다. 그리고, 평양에 있어서 장로교회 건설기의 중요한 역사적 사실 몇 가지가 그 일기책에 기록되어 있다. 초대 교회 분립에 관한 긴요한 기록과 그 밖에 선생이 저술한 산정현 교회 역사, 종회(평양 교회의 사업일단) 사기, 평양 부인 전도회와 노동 전도회, 노인 경진회 등 설립에 관한 기록들이 있음을 미루어 보아, 한국 장로교회 역사를 쓰기 위한 비망록이었던 것 같으며, 친필로 자신의 역사를 기록해 놓은 수록(收錄)에서는 장대현 교회의 초기 상황을 엿볼 수 있기도 하다.

앞에서 말한 바와 같이, 선생이 박 치록 장로와 함께 시작한 새벽 기도회는 자연적으로 부흥회 성격을 띠게 되었고, 밤마다의 성경 공부 집회는 참석자의 수효가 나날이 증가해서 성황이었다. 이 두 집회에는 시내 여러 교회의 교인들까지 참여하게 되어, 실질적으로는 부흥 집회로 발전되어 갔다. 성경 공부반 집회에서 성령의 큰 역사가 일어났다. 이를 계기로 남녀 성경 학교가 설립되어 성경 지식 보급에 큰 도움이 되었다.

모데스가 저술한 「미국 장로교 한국 선교 역사 : 1884—1934」의 109면에는 '성경 반과 성경 학교'라는 제목 밑에* "1907년 남자들 반에서 평양

① *History of the Korea Mission, Presbyterian Church U.S.A. 1884—1934*, Harry A. Rhodes, p. 109, Bible Classes and Institude.
*"In 1907 in Men's class with the Rev. Kil Sun Chu of Pyeng Yang present, twenty two hundreds(2,200) and preaching days were pledged."

가 된 것은 그가 강단에 설 때나, 교실을 이용해서 자기의 입이 닳는 한 부흥 운동에 대한 멈추지 못한 비판으로 학생들을 선동한 사실이 드러났다. 그래서 장-감 두 교단의 선교사 및 한국인 지도자들이 그를 위해 특별 기도회를 열었다. 금요일 밤 집회에 그는 방청객으로 참석하였다. 그런데 그 밤에 감리교 계통에 은혜가 내리기 시작했다. 일반적으로 미저 나가는 은혜의 역사에 대해 반항적인 가면을 벗어 던지고, 주님의 자비하심을 받기 위해 주님께 자신을 스스로 내어 맡기기로 결심한 젊은이들이 앞을 다투어 일어났다. 주님을 살해하는 일이 어디라고 없으랴만, 밤이 깊어 50여 명이나 되는 많은 수효의 학생이 일어나서 자기들의 죄를 고백할 차례를 기다리고 있었다.

이날 저녁에 많은 젊은이들이 선교자 앞에 무릎을 꿇고 질문을 던지면서, 교역자의 선동으로 우리가 잘못 이끌려 성령의 은사를 받지 못하고 있었다고 하였다. 이 고해를 듣은, 반대 선동을 하던 그 교역자는 자기의 죄를 뉘우쳤다. 집회가 끝난 무렵에 그 교만한 교역자는 선교사들의 앞에 안긴 채 울면서 자신의 냉정과 고집과 긴루로 인한 범죄를 통회하였다. 이로써 혼란은 진정되고, 남은 이틀 동안 집회에는 성신을 거역하는 마귀의 역사가 거의 사라졌다. 그로부터 여기저기서 일어나는 불타는 성령의 역사가 시내 감리 교회 회중에도 놀랍게 나타났다.

소 안론 선교사의 보고에는 다음과 같은 사실이 기록되어 있다.

매 부인의 보고에 2일 중순경 평양서 전도 유세가 성행되던 때의 사실이 기록되어 있다. 당시에, 평양 시내 장로교를 비롯해서, 여러 형태로 전국에 은혜의 물결이 퍼져 나갔다. 부녀자들을 위한 특수 중학교와 숭실 대학생, 중학생들, 시내 감리 교회에 하나님의 은사가 내렸다. 분명히, 시내의 복음 운동은 면밀적으로 강력하게 진전되었다. 평양시 전체를 위한 계획을 세우고, 각 지교회는 이미 결정된 처마다의 구역을 위해 서로 책임을 분담하였다. 은혜의 능력이 전체 교회에 임함으로써 이 계획의 열매는 크게 나타났다. 그리스도를 자기의 구주로 믿고 교회에 나오기로 작정한 사람의 수효가 2천여 명이 되었고, 교회마다 사람들로 차고 넘쳤다. 장대현 교회는 너무 버츰아서 넘치는 회중을 둘로 나누어 따로 모이게 하는 동시에, 회중의 뜻에 의해 매인 남-녀를 갈라 따로 예배를 보았다.

이처럼 한국 교회는 1906년 말에 장대현 교회를 비롯해서 1907년에 평양성 전체 기독교회가 성령의 기적적인 은혜의 물결 속에서 부흥되기 시작하였고, 그 물결은 전국으로 퍼졌다. 한국 교회는 초대 오순절의 사건과 같은 경험을 통해서 거듭난 교회로서 성장한 것이다.

이처럼 시내 각 교회가 연합적으로 부흥 운동을 일으켜 놀라운 성과를

거둔 바로 뒤를 이어서, 감리교에서는 계속해서 전도사와 교회 일꾼들을 위한 집회를 가졌다. 한 달 동안의 이 집회에는 가장 유능한 일꾼 2백 명이 모였다. 이 집회에도 역시 큰 은혜가 내렸다. 이 집회에서 다타난 놀라운 성령의 역사는 장로교와 감리교가 연합적으로 부흥 운동을 전개하자는 제의에 극력 반대하던 이 목사가 마음을 돌이켜 동역자들과 합류하여 은혜를 받고, 게물포에서 교회를 크게 부흥시킨 사실이었다.

성령이 충만한 남신도들이 각 지방으로 흩어진 바로 뒤인 3월 16일에 장로교 선교회가 주최하는 여성경 학교(여자 훈련반)가 문을 열었다. 이 집회에는 각 지방에서 550명의 여성 지도자들이 모였고, 12일간의 집회에 성령의 큰 역사가 일어나, 한 명도 빠짐없이 시내의 여느 지도자들이 경험한 것과 꼭 같은 성령의 은사를 받고 제각기 고향으로 돌아갔다. 물론, 이보다 앞서 은혜를 받은 남자들이 전국에 흩어져 복음을 전하고 있었다. 그들은 받은 은혜에 보답하기 위해 10일, 15일, 한 달, 혹은 그 이상의 일일 연보를 해서 전도하기로 결심한 사람들이었다. 이렇게, 그들이 열심으로 전도하는 동안에 은혜를 받은 여신도들은 고향에 흩어져 전도했는데, 이것은 모두가 복음 운동이 급속도로 전국에 퍼져 나간 가장 큰 요인이 되었다.

28. 평양 신학교에서 일어난 성령의 역사

550명의 여신도들이 제각기 고향으로 돌아가기 전에, 전국 각처에서 모인 장로교 신학교 학생 75명이 석 달 동안의 신학 공부를 하기 위해 집합하였다. 이 가운데 6명은 5년제 과정을 완전히 마친 6월 준일 예정자로서 가을에 목사 장립을 받기로 되어 있었다. 그 밖의 학생들은 1-2-3학년이었고, 모두가 교회 봉사의 경력자들이었다. 이들 대다수가 성령의 역사가 처음으로 일어난 평양, 서울, 신천 등지의 사람들로서 성령의 역사 경험과 은혜를 받은 이들이었다. 그 당시 그들은 회개하고 용서와 능력을 받아서 사람들에게 참된 은혜를 끼칠 수 있는 유능한 일꾼들이 되었다. 그 중 몇 사람은, 주께서 평양과 서울에서 길 장로를 훌륭하게 사용하신 것처럼, 주의 일꾼이 되었고, 그 밖에도 은혜를 받아 지방 집회에서 주님의 도구로서 활약한 사람들도 많았다.

신학교는 4월 1일에 개학되었다. 3월 10일은 신학생들을 위해 전국 교회가 한마음으로 기도하기로 결정한 날이었다. 신학교 이사회는 석 달 동

안 매일 저녁마다 한 시간 동안 특별 기도회를 열기로 결정했다. 그렇게 오랜 시일은 필요 없었다. 하나님의 뜻은 이미 때를 기다리고 계셨던 것이다. 개학이 되자 집회가 시작되었다. 4월 6일 토요일 저녁의 집회였다. 심령이 강한 기세로 임하였다. 집회는 밤중까지 연장되었다. 숨은 죄가 터져 나오고, 간증이 계속되었다.[①] 회개의 눈물은 기쁨과 평화로 승화되었고 75명의 학생들은 심령으로 충만해 졌다. 그들은 초대 교회를 진리 위에 건설하는 기초 작업에 공헌한 한국 장로 교회의 개척자들이 되었다.

29. 평안북도 의주에서 일어난 성령의 역사

장대현 교회에서 심령의 역사가 크게 일어나기 시작해서, 대부흥회(각 교회 연합 집회) 기간 중 그 절정에 이르렀을 무렵에 평안북도에도 이 소문이 퍼져 나갔다. 심령의 은사를 갈급해 하던 의주 서부 교회에서 부흥회를 인도해 달라는 간곡한 초청을 받고 허락한 선생은 당회의 승락을 얻어 1907년 음력 10월 22일에 평양을 떠나 의주에 도착하였다. 다음 날 저녁부터 부흥회가 시작되었다. 교인은 물론, 그 지방 사회 인사들까지도 참석해서 집회는 초만원을 이루었다.

성령의 기적적인 역사는 이 서부 교회를 중심해서 압록강 연안 일대에 크게 일어났다. 이 부흥회에 참석한 인사 가운데 김 덕창(金德昌) 씨가 있었다. 그는 그 지방의 유지로서 선생의 명성을 듣고 집회에 참석한 것이었다. 심령은, 선생의 설교를 통해, 사람의 마음 속 깊이 잠재한 죄를 발갈듯이 파헤쳤다. 눈물을 흘리며 죄를 통회하는 사람이 잇달아 일어났다. 징내는 신비스럽고도 엄숙한 분위기에 휩싸였다. 김씨는, 자신이 죄인임을 깨닫자 공포로 하여 마음이 떨리기 시작했다. 그는, 스스로 죄인임을 고백하지 않고서는 견딜 수 없었다. 그는 결국 성령의 포로가 되었다. 자기의 죄를 자복한 그의 마음은 평화로와졌고 기쁨이 넘쳤다.

그런데, 그에게 수난이 닥쳤다. 예수교에 입신하기로 대중 앞에 고백한 그는 엄한 그의 아버지의 노여움을 샀고 그 때문에 집에서 쫓겨났다. 그러나, 그는 모든 괴로움을 참고 일 년 동안을 매일같이 계속해서 아버지가 회개하고 예수를 믿고 속죄함을 받아 하나님의 자녀가 되게 하기 위해 기도했다. 그 아버지는 회개하고 예수를 믿고 하나님의 부르심을 받아 세상을 떠났다.

① 이 책 372면. 소 안론 선교사의 보고 참조.

김씨는 자기가 회개한 약력을 선생에게 다음과 같이 기록해 보냈다. (이는 신앙 경험담을 모집한 선생에게 응모한 것이다.)

金德昌 悔改略歷

今年으로 二十餘年前 丁未十月二十三日夜 六時에 義州西敎會에서 吉善甫牧師께서 復興會를 인도하는 中에 講道後 自服會가 開하여 各者 自己의 罪를 自服하는 中에 本人이 不信者로 參席하였다가 갑자기 胸中이 황량거리며 自生覺이 本人의 中心으로 出하는 言이 모든 罪를 自服後 心身이 시원하여 기쁜事가 有하였으며, 그 밤에 本家에 돌아와서 자는 夢中에 어떤 女人이 我의 首를 만지고 있었는데 紅帽子를 쓴 天軍이 銀刀를 가지고 入來하여 그 女人을 刀로 首를 찍어 죽인 後에 本人의 首를 만지면서 言及한 事가 有한 後 本人 父親이 엄하여 信치 못하던 그 마음이 강하여져서 죽어도 信할 生覺이 發生하여 信한 後 父親한테 쫓겨나서 有한 일도 有하고 共一年 동안 一處를 정하고 父親을 爲하여 祈禱를 每日올린 결과 父親께서 悔改하여 信하고 別世하였읍니다. 이만 끝.

이는 김씨의 기도를 들으신 하나님의 응답이었다. 그는 교회에 성실하게 봉사했고, 교인의 추앙을 받는 장로가 되었다.

이 집회에 관한 기사에서 제외되어서는 안 될 열매가 나타났다. 그것은 열 세 살 난 소(국민)학생이 자기의 죄를 통회하고 주님께 몸 바치기로 결심한 일이다. 어린아이로서 통회하였다는 사실은 기적에 가까운 일이었고, 그 아이가 교회에 몸 바치겠다고 결심한 일은 이 집회의 향기가 되었다. 그 아이는 최 재형(崔載亨)이었는데 후일에 목사가 되어 일생을 주님의 사업에 바쳤다.

30. 만주로 연장된 부흥의 여세

기일 선교사는 그의 저서 「과도기의 한국」에서 다음과 같이 기록하였다.

한국보다 더 넓은 지역에 감화의 역사가 연장되었다. 우리는 흔히 이렇게 말한다. 어떤 거대한 세력이 있어 중국을 향상시킬 수가 있을까? 하나님은 중국을 영원히 진압해서 변화시킬 수 있을까? 사람이면서 사람답게 살지 못하고, 제 정신이 있는 것 같으면서 제 정신이 아닌 삶을 살고 있는 중국의 하층 계급 대중은 모두가 지옥 생활 뿐 거의가 천국의 삶을 살지 못하고 있다. 양심과 영혼의 문제를 근거로 해서 본다면, 그들은 철판처럼 굳어져 있다. 어떻게, 가난하고 보잘것없는 한국이

가 이 고질화한 종족을 순결하고 아름답게 만들겠는가?

기기에는 비명할 여지가 없었다. 왜 그런가? 왜 그런 고백이 있었을까? 왜 좀 더 질서가 없을까? 예배 의식을 위한 감리교의 필휴(必携)가 어디에 있으며, 장로교의 규칙이 어디에 있는가? 그 모든 일은 공허한 문이요, 쓸데없는 질문에 분과한 것이다. 전체 부흥은 질서를 고집하는 그 배후 기도에 있었다. 그것은 시대와 장소의 요청이었다. 이는 하나님이 하시는 일이었기에 온 세계는 집작할 수 없는 것이다.

한국의 교회가 부흥되던 당시 미국에 있던 기일 선교사는 다음과 같이 기록했다.

부흥의 기세가 바로 일어났을 때, 길 장로는 첫달 25 일에 내게 보낸 편지에서 이렇게 말하였다. "만일 하나님께서 이처럼 그의 성신을 나타내지 않았더라면 한국 교회는 외관상으로는 커졌을지 모르지만, 사단의 지배 아래에 있었을 것이며, 또 사랑만이 구원 얻게 되지나 않을까 하고 근심하였을 것입니다. 모든 축복을 능히 설명할 수도 없고, 그 능력도 없으며, 하나님께서 하신 일을 붓으로 설명할 수는 더욱 없읍니다. 여기에 나타나신 것과 같이, 성신이 당신 위에 부어지기를 나는 기도합니다." 이어서 고대 성벽에 둘러싸인 평양의 과거 여러 시대의 기관(奇觀)들을 굽어보았을 것이다—당(唐), 한(漢), 명(明)의 그 놀라운 기관을—이상한 조각과 절은 빛깔로 장식된 동양에서만 알려진 기적들, 그러나 가장 이상하고, 가장 설명할 수 없고, 가장 무서움을 주는 영감적인 기적이 오랫동안 상실되었던 이들 민족을 하나님께 돌아오게 하는 계기가 된 것이다.①

만주에서 일어난 교회 부흥의 동기는 다음과 같다. 평양에서 성령의 역사가 크게 일어난 소식을 들은 장로 두 사람은 호 만성(胡萬成)과 장 양정(張陽献)이었다. 이 두 사람이 집회에 참석하고 묘양으로 돌아가서 부흥을 일으켰고, 그 뒤에 호난에 주재하던 캐나다 선교사 교포드가 와서 부흥되는 한국 교회를 돌아보고 선생을 만나 함께 기도하고 돌아가서 부흥을 일으켰다. 후에 만주에서 중국 교회 목사 유 전악(劉全岳) 씨와 교인 안 사람이 왔으나, 이미 부흥회는 끝난 뒤여서 선생과 교회 직원 몇 명이 그들과 함께 평양시를 둘러보고 모란봉에 올라 함께 기도한 후 봉천에 돌아가 크게 부흥을 일으켰다. 그들은 모두가 한국 교회의 부흥된 사실을 전해 했던 것이다. 이 사실이 기일 선교사가 저술한 「과도기의 한국」이라는 그의 책자에 기록되어 있다.

① Gale, *Korea in Transition*, pp. 215—221.

제 8 장 한국 장로교의 조직기

31. 조선 예수교 장로교회 평양 신학교 제 1 회 졸업식

1907 년은 폐쇄적인 전통과 고질화한 인습에 얽매인 민족이 세것을 본 여명기였다. 다시 말해서 전국적으로 일어난 기독교의 부흥은 민족에게 정신 혁명을 가져온 것이다. 전통과 인습에 얽매이고 미신의 포로가 되었던 사람들은 종교의 진리와 만남으로써 비로소 해방되었다. 즉 이것은 비윤리적 사고, 비도덕적인 행동으로 인한 죄 때문에 생겨졌던 불안과 고민의 생활에서 마침내 종교로써 마음의 평화를 얻고 새로운 인간으로서 생의 재출발로 향해 발돋움을 할 수 있는 발판을 기독교에서 발견했다는 것을 의미한다. 그리스도의 정신으로 이룩된 사회에서 인간의 가본권이 존중되고 생명의 존엄성이 보장됨을 깨닫는 동시에, 기독교가 민족적 희망의 부자리임을 알게 되었다. 이와 더불어, 기독교 자체의 내적 혁신은 권력에 의 함수에 젖은 사람, 생활 수단이 결여된 사람, 세속적 욕구로 하여 모든 대중을 성령의 역사로 거듭나게 했다. 인간 본래의 자아를 발견하고 생활 속에 하나님의 섭리가 깃들어 있어서 참삶을 살려고 노력하는 심령에게 하나님의 도움뿐 아니라 하나님이 그 생활 속에 동참해 계신 증거를 보여 주었고 또 경험함으로 알게 된 것이다.

본래 장대현 교회에서 일어난 부흥의 동기는 양적 수확을 목적으로 하였다기보다는 교리의 내적인 혁신을 전제로 했었다. 따라서, 교회는 구속의 터 위에 서게 되었고 복음의 진당으로 사회 속에 존재하게 된 것이다. 이 운동은 교인들뿐만 아니라 일반 시민들에게까지도 충격과 감화를 일으켰다. 부흥의 분위기는 전민족의 마음 깊숙이 침투되어 갔다. 이들 간과

한 교회 지도자들은 교회 확장 운동을 전개할 수 있는 좋은 기회라고 생각하였다. 이와 같은 생각이 무르익어, 후일에 백만명 구출 운동을 일으키게 되었다. 이 운동은 한국 교회가 주도하였고, 선교사들은 이에 적극 협력하였다. 평양의 방 위량 선교사 같은 이는 선두에 나서서 맹활약을 하였다. 그 당시 사용하던 「부흥 찬송가」의 축소판을 만들어 반포한 것을 보면, 그때 그 운동을 위해 얼마나 노력을 기울였는지를 엿볼 수가 있다.

이처럼 부흥의 여파는 줄곧 사람들의 마음 속에서 물결치고 있었다. 신도들의 신앙의 열도와 희열은 높아졌고, 사회인들은 기독교에 민족적인 기대를 걸었다. 그들은 교회 일이라면 물심 양면으로 아낌없이 협조하였고, 거의 전민족의 정신이 기독교에 집중되어 있었다고 해도 과언이 아니다.

이와 같은 분위기 속에서 장대현 교회의 넓은 광장에서는 역사적인 조선 예수교 장로 교회 평양 신학교 제1회 졸업식이 거행되었다. 이 졸업식은 신학교 자체의 영광스러운 업적임은 두말 할 것도 없지만, 하나님과 사람들 앞에서 졸업하는 사람들의 직위가 공인되고 지도자로서 추대되는 엄숙한 의식이었으므로 그 의의는 더욱 심장하였던 것이다. 더우기, 인류를 구원하시려는 하나님의 사업을 이 땅에서 대리하는 주의 종으로서 자격이 인정되는 신성하고 장엄한 의식이었고, 새로운 감격과 그 직위의 중엄함을 신-불신을 막론하고, 온 회중은 한가지로 보고 느꼈다.

7인의 학생이 졸업장을 손에 받아들 때 맑은 하늘에는 찬란한 무지개가 뻗쳤다. 예배당 서-북쪽으로 멀어 있는 영문 앞 큰 거리에서 이를 본 수십명의 사회 사람들이 졸업식장에 쇄도해서 이 역사적인 광경을 보고 하나님께 영광을 돌렸고, 장내는 더욱 숙연해 졌다. 광장을 꽉 채운 회중은 감격의 눈물을 흘렸고, 웅장한 찬송 소리는 시내로 피져 나갔다. 이 졸업식은 한 학교의 단순한 행사가 아니라, 무언의 민족적 맹약의 엄숙한 의식이었다. 이 졸업식은 하나님이 우리 민족을 버리시지 아니 하신 방증(傍證)로서 새 역사 창조 시공(施工)의 출을 끊은 의식이기도 하였다. 졸업생들의 일생을 통한 사회 활동의 발자취를 보아, 이 졸업식이야말로 민족 역사의 새기원을 이룩한 획기적인 사건이었음이 영백하다. 민족을 위한 한국 기독교 창업에 주춧돌을 놓은 그들의 공헌은, 하늘에서도 땅에서도, 길이 빛날 것이다.

32. 조선 장로교회 노회(독로회) 창립과 선생의 목사 장립

본래 평양을 근거로 한 장로교 개척자들은 교회 설립을 급선무로 하였고, 전도와 성경 지식 보급에 중점을 두었다. 1901년 가을에 공의회가 신학교 교육 위원회를 조직하고 1903년에 신학교 문을 열어① 지도자 양성에 전력을 기울이는 한편, 성경 학교를 세워 일반에게 성경 지식을 보급하기에 노력을 다하였다. 이것은 당시 인생 문제를 해결하기 위해 종교의 진리를 탐구하던 인사들의 불타는 심령에 희망을 안겨 주었다. 쇠잔해 가는 민족을 다시 일으킬 수 있는 어떤 새로운 진리가 나타나기를 갈망하던 그들은 기독교의 진리를 발아들이면서 조선 민족에게 새 희망의 길을 터주는 이 새로운 종교를 수립하고 내중에게 그 진리를 펴기 위해 단결하였다. 대중이 정치적인 지주가 나타나기를 갈망하던 당시에, 기독교에 입신한 인사들은 다만 교회 설립에 심혈을 기울였다. 복음 운동이 게시된 지 15년에 이르러, 여러 지방에 교회가 세워 지고, 장로가 장립되어 당회가 조직된 것은 물론, 신학 졸업생이 배출됨으로써 조선인 교회로서의 교회 조직에 첫발을 대딛게 되었다. 따라서, 한 교파가 형성되어 자립 교회로서 그 형태를 갖추게 된 것이다.

1907년 6월10일에 장대현 교회 정원에서 신학교 졸업식이 거행됨에 따라 공의회는 노회를 조직하기로 결의하였다. 1907년 9월 17일 장대현 예배당에서 그 교회 당회장으로 일하는 선교사와 조선 교회 대표 장로들은 신학교 졸업생 7인을 목사로 장립하였다. 이 회가 조선의 장로교회로서는 제1회 노회였다. 선생의 기록에는, "1907년 9월 17일에 조선 예수교 장로 교회 노회가 제1회로 장대현 예배당에 회집시 조선 장로교 노회 제1회 목사로 장립받음"이라고 적혀 있다. 선생이 목사 장립을 받은 그 날에 교회의 청빙에 의해 노회가 선생을 장대현 교회 위임 목사로 허락하고 목사 위임식은 목사 위임식 위원에게 일임하기로 가결되어 장대현 교회는 명실 공히 조선인 자립 교회가 되었다. 제4노회 때는 교회 신문사가 평양으로 옮기기로 결정되었고, 총회는 평양에서 발족되는 등 장로교 역사적 내사건은 모두 평양에서 이루어졌다. 평양은 교회로서는 예루살렘이요 복음 운동으로서는 안디옥임에 추호도 손색이 없었다고 할 것이다. 평양에서 조직된 노회가 곧 총회의 전신이었다. 이로써 평양은 조선

① 길 선주, 「총회 사기」, '평양 교회 사업의 일단.'

기독교 장로 교회의 본거지가 되었고, 장대현 교회는 그 중심 교회로서 예수교 장로 교회의 건설 초기에 눈부신 이바지를 하였다. 이 독로회(獨老會)는 국내 각 교회를 총괄 지도하는 실제적인 총회 역할을 해 온 것이다.

대한 예수교 장로회 독로회 제1회 회록 서문을 보면, "1907년 9월 17일 정오에 한국 노회를 설립한 후에 대한에 신학교 졸업 학사 일곱 사람을 목사로 장립하고 대한국 예수교 장로회 교회라 하였으니 이는 실로 대한국 독립 노회로다" 하고 기록되어 있다. (서문은 길 선주 목사가 썼다.) 회록의 내용은 다음과 같다.

헌의부 보고 제1항 : 내년 총회로 모일 일.
제2항 : 7노회로 결정할 일,
북평안, 남평안, 황해, 경기충청, 남북 전라, 남북 경상, 남북 함경.

정치부 보고 :
제1항 : 7노회 조직, 회장 7인 선택.
제2항 : 조직은 경년 3월 1일 이내로.
제3항 : 조직 후 총회 서기에게 보고할 것, 각 노회 보고는 이전 대리회가 노회에 보고함과 같이 할 것.
제4항 : 노회 조직 전에는 이전 규모대로 대리회가 시무할 것.
제5항 : 총회 일자는 1912년 9월 첫 주일로 할 것.
저금 노회장과 서기가 총회 조직할 회장과 서기가 될 것.
제6항 : 노회 지경(구역)은 이전 대리회 지경으로 할 것.

조직된 각 노회 회록을 보면, 대리회가 해체되었다는 기록이 없고, 독로회가 총회 조직 준비 위원회로 개편되었다는 사실이 없다. 선생 자신의 친필 기록을 보면, "장대현 교회의 전임 목사에 취임되고 동년부터 총회 전도 국장으로 6년간 시무했으며"라고 한 것을 보아, 1912년에 조직된 조선 예수교 장로회 총회는 독로회의 발전적 계승임이 확실한 것이다.

총회 제1회 회록의 전도국 보고를 보면, 1911년도와 1912년도 회계가 동시에 보고되었고, 지나(중국) 등지에 선교사를 파견할 것을 청원하였고, 해삼위(러시아) 전도를 중지한 사실과 파송되었던 최 관흡 목사를 거둔 일과, 해삼위 전도 예산으로 제주도에 전도인으로 이 재순, 강 병담을 파송했다는 보고가 있다. 이는 독로회가 이 기풍 목사를 파송해서 힘써 온 제주도의 선교 활동을 강화했다는 것을 의미한다. 이를 보면, 조직적인 힘

에 있어서나 사무적인 면, 사업적인 면으로 일사 불란한 계통이 유지되었고, 특히 장로교회 건설 초기부터 지도자들의 사상이 그대로 전승되었음을 엿볼 수가 있다. 서로 돕고, 서로 뜻을 같이하고, 힘을 모아 복음 운동에 성심 성의로 봉사했을 뿐만 아니라, 신앙으로 하나가 되어 우리 사회를 그리스도의 나라로 건설하는 데 충성을 바치는 은혜스러운 교회였다. 오늘의 바로 이 초대 교회를 전승한 것이다.

선생은 총회 제1회 부회장이었다. 시력이 약해서 사회자로서 회의 진행이 어려웠겠지만, 총회 제1회 회록을 보면, 회의 진행을 민활히 처리하였음을 알 수 있을 뿐만 아니라, 회의의 신중을 기하기 위해 퇴고의 기용을 제안한 것으로 미루어 세심하게 관찰하고 치밀하게 조직한 면을 볼 수 있다. 원대한 계획과 폭넓은 구상의 장안자라는 평을 받은 선생은 일에는 적극적이면서 성심과 열성으로 추진하는 성격의 소유자였다. 성급한 면도 있다는 말을 듣기도 하였다. 그러나, 전도 사업의 열정은 대단하였다. 기독교에 입신하면서부터 개인으로나 단체적으로나 전도는 자기 일생의 의무로 생각하였고, 또 그대로 실천하였다. 총회 전도 국장으로 있으면서 국내-외를 막론하고 선교 사업을 적극 추진하였다. 제1회 총회 때 도쿄에 거주하는 동포들에게 복음을 전하고 교회를 건설하는 데에 적극 노력하였고, 장로교와 감리교와의 연합 사업으로 할 것을 주장하기도 하였다. 도쿄에 파송할 목사 선택 위원에 피선되었는데, 당시 위원은 곽 안련, 업 아력, 길 선주였다.

선생은, 교회가 조직되기 전부터, 남녀를 막론하고 기도하는 교회, 성경 읽는 교회, 전도하는 교회로서 형성되어야 한다는 일념으로 교회를 이끌었고, 그 이념으로 기독교에 일생을 바쳤다. 당시 평양사가 한국의 예루살렘이라고 일컬어질 만큼 기독교세가 왕성하고 사회가 기독교화될 만큼 교회의 권위가 있었던 것은, 그처럼 교회가 복음에 충성을 다한 탓이었다. 선생의 사생활 자체도 그랬지만, 사회 사람들까지 선생을 한국의 마울로 존경했고, 교회는 그의 뜻에 적극 협조하였다. 한국 장로교는 시초부터 일사 불란한 계통을 이어 오면서 기도하는 교회, 성경 읽는 교회, 전도하는 교회로서 그 순수한 전통을 우리 시대에 전수하여 준 것이다.

33. 민충단 사회와 풍악

선생을 장대현 교회의 목회자로 모심으로써 교인들의 기쁨은 절정에 이

르렀다. 교인들은 장대현 교회라는 울타리 안에서 자기들만이 하늘의 은사를 즐기는 것을 퍽 아쉬워했다. 그래서, 교회는 신학교 직원과 신학생 전체를 초대해서 큰 잔치를 베풀기로 하고 준비를 서둘렀다. 늦은 봄이었다. 기자묘(箕子墓) 우거진 송림 속에 자리잡고 있는 민충단(民忠壇)에는 차일로 주방이 만들어졌고 광목을 둘러 과방(숙설간)이 설치되었다. 그 한편에는 널판지로 단을 만들어 악사들의 자리를 만들었고 신학교 선생들과 선교사들의 자리가 그 앞에 따로 마련되었다. 황금 잔디 위에 샛자리를 깔아 교회의 남녀 직원들과 신학생들의 자리를 널찍하게 마련하였다. 소와 돼지를 잡고, 각종 다과 등 구색을 갖추어 음식을 풍부하게 준비하였다. 그리고, 당시 이름 있는 악사는 물론 남녀 명창이며 특히 곱추춤으로 이름이 알려진, 어전에서 춤추던 허 덕신과 고수(북수) 김 인호 두 악사 한짝이 초빙되었다.

연주하는 아악의 은은한 가락이 송림 속에 울리고 손님들과 교인들이 서로 인사를 주고받았다. 이윽고 개회가 선언되었다. 사회자의 인도로 찬송 소리가 우렁차게 울려 퍼지고, 모두의 심령이 하나로 뭉쳐진 기도는 제단에서 타오르는 향기와 같았다. 모든 사람의 시선이 연회의 취지를 선명하는 사회자에게 집중되었다. "길 목사님을 목회자로 모신 우리의 기쁨을 우리만이 즐길 수 없어서 여러분과 같이 우리의 즐거움을 함께 나누려고 이 자리를 마련하였읍니다. 그러고, 이 자리를 한층 더 즐겁게 하기 위해 준비된 유흥 순서에 따라 각가지의 솜씨와 재치를 서로 자랑하고 넉넉히 준비한 음식을 만끽하면서 이 하루를 즐기시기를 바랍니다" 하는 사회자의 인사에 회중은 박수 갈채로써 답례하였다.

첫 순서에 따라 아악 연주와 북춤, 곱추춤, 심청전을 내용으로 한 창극 등이 만장을 민속 예술이 자아 내는 정취의 도가니 속으로 몰아 넣었다. 특히 아버지 심 학규의 눈을 뜨게 하려고 자신을 희생한 심청의 효성을 그린 창극은, 시력을 상실한 선생에 대한 장대현 교회의 교인들의 정성을 그리는 듯, 보는 이들의 가슴을 감격케 하였다.

다음으로 유희가 시작되었다. 준비된 제비를 뽑아 게인으로 장기를 출하였다. 제비에 뽑혀 제각기의 재주를 피우는 사람들의 갖가지 장기에 보는 이들의 앙천 내소가 그칠 사이가 없었고 탄성이 잇달아 터졌다. 선생은 풍류랑답게 아악에 어울리어 단소로 한 곡의 노랫가락을 뽑아 내어 예술적인 인간의 멋을 보여 주었고, 고진춤을 추는 아리따운 젊은 여선도회원들에 관중은 넋을 잃고 황홀해 하였다. 이어서 중년 남신도의 익살스런 백발잉꾼은 그야말로 모두의 흥을 돋우었고, 한국의 민요 가락인지 서양 음률인지 분간할 수 없는 뚱뚱보 정 장로의 찬송 독창은 사람들의 허리를 굽을 지경으로 웃겼다. 오락은 참으로 긴장을 소탕하고 인화(人和)를 이룩하는, 인간 생활에 없을 수 없는 생의 수단이다. 백여명이 모인 이 자리는 그야말로 한가족스러운 분위기로 바뀌었다.

이윽고, 아악의 시조 가락이 연주되면서 사회(詩會)가 시작되었다. 시제는 "민충단하 신학생 연대(民忠壇下 神學生 宴待)"였다. 한학자이면서 시에 재질이 풍부한 만구(晩邱)와 난곡(蘭谷) 두 신학생이 다음과 같이 시를 읊었다.

晩邱

大同江右牧荇洲
神學徒來戲月留

老少月忘修業苦
師生並座盡情遊

翩翩衣冠新世界
洋洋然竹舊風流

慇懃敬切人多感
相愛相親亦此由

蘭谷

荇牧叢下古壇陬
天賜五倫此月留

然竹拠墅傳古意
神人交感作情遊

愛情却與青山重
思澤還添碧水流

萬事元來知有本
民忠二字自何由

교국을 떠나 만리 밖에 있는 한국에서 선교에 몸바친 선교사들은 한국의 예술과 해학에 도취되어 향수에 젖은 마음을 달랬고, 신학생들은 고향을 떠나 학업을 닦기 위해서 평양에 와서 수개월을 머무는 동안에의 심신의 피로를 풀었다. 교인들은 영예스런 교회의 발전과 회명에 부푼 기쁨을 나누며 하기 애애한 가운데 목회자 환영 야유회의 여운은 민충단에 남겨 놓았다. 선생은 새 시대를 맞이한 한국의 기독교가 우리 민족의 새로운 형태의 문화를 창조하는 전당이 되어야 할 것임을 마음에 다시 한 번 다짐하였다.

34. 선생의 목회 이념

처음 사가(私家)에서 자라 장대현 언덕에 수천명을 수용할 수 있는 웅대한 건물로 발전한 교회는 당시 사회 사람들의 사고 방식으로는 이해하기 어려운 기적이었다. 사람의 심령을 변화시키고, 그 생활을 순화해 주는 교회의 활동은 그야말로 인간 혁명이었다. 이와 같이 인간에게 변화를 일으키고, 사회를 변혁시키면서도, 교회에는 집단의 질서가 정연하였고, 교인들은 사교(私交)에 있어서 게인은 온화하였으며, 일에는 부지런히고 모두가 평화스러웠다. 교회는 더욱 왕성하게 그 사업을 증진시켜 가고 있었다. 교회에 대한 사회 사람들의 항심은 높아져 갔고, 이에 따라 교회는 민족적인 희망의 상징이 되어 갔다. 이것이 당시 사회 사람들의 눈에 반영된 교회 활동이었다. 그러나, 선생은 이 사회적 분위기를 염려하였다. 교회가 종교적 본질에서 이탈되어서는 안 되었기 때문이다. 교회가 기독교의 본질에서 벗어날 때, 특히 미신에 흐르거나 민족주의적 집단으로 뒤바뀔 위험성이 도사리게 되는 것이다. 교회는 분명히 기독교 복음이 활동하는 집이어야 한다는 것이 선생의 절대적인 신념이었다. 이것이 곧, 후계자들에게 복음을 위탁하신 그리스도의 정신에 입각한, 참된 교회라는 것이다.

성경에 나타난 초대 교회의 역사적 과정을 보면, 성신의 기적이 나타난 오순절 뒤의 교회 안에는 두 가지의 사상 형태가 혼성되어 있었다. 그 하나는, 그 집단에 아직 잠재해 있던 율법주의 사상이며, 다른 하나는, 강력하게 작용하고 있던 복음주의 사상이었다. 두 사상의 뒤섞임은 초대 교회가 해결해야 할 과제였다.

예수께서는 율법주의자들에게 사랑의 실천을 요구하셨다. 그가 말한 사랑은 예수 자신의 희생으로 율법을 완성하신 그 사랑을 의미한다. 또, 예수께서는 제자들에게 복음의 증인으로서의 충성을 요청하셨다. 그가 말한 충성은 위탁받은 목양(牧羊)에 성실할 것을 의미한다. 당시에 초대 교회는 전도와 구제 사업을 중점적으로 추진하면서 그 둘을 구별하였다. 그리하여, 전도는 사도들이 전담하였고, 구제 사업을 위해서는 집사를 택하고 그들에게 안수하여 펴게 하였다. 그것은 교회가 복음을 바탕으로 한 그리스도의 몸으로서 바로 세워져야 하며, 그리스도의 사랑을 실천함으로써 사회를 위해 일해야 할 교회의 양면적인 필요성을 의미한 것이다. 당시에도

신도들의 성분은, 지금과 마찬가지로 권력과 부를 겸전한 상류 계층 사람과 가난하고 박대받는 하류 계층의 사람들로 이루어 졌다. 상류 계층에게는 인격적인 중생이 우선적으로 요청되었고, 하류 계층에게는 죄에서 해방되어 자유로운 인간이 되는 것이 선결되어야 했다.

고요히 명상하던 선생의 마음에는, 전설 초기의 널다리골 교회와 그때의 사회상, 장대현으로 옮긴 뒤의 사회 현실과 교회의 양상이 다르게 비치었다. 10년 전 초기에 있어서 사람들이 새 도(道)에 흥미를 가지고 모여 들었을 때, 교회는 그들에게 기도, 성경 읽기, 전도를 중점적으로 권장하였다. 그것은 신자의 실천 요강인 동시에, 신앙 생활의 요체임을 알아야 하였기 때문이다. 그러나, 장대현으로 옮긴 뒤의 교회는, 널다리골 교회와는 달리, 사회적 위치와 역할이 달라졌다. 교회는 그리스도의 사랑을 실천하는 복음이 활동하는 집이자 시대적 요청에 응답하기도 해야 될 것이다.

선생은 사도행전 5장과 15장의 사실을 연상하였다. 성신의 역사가 계속 진행될 때 아나니아와 그의 처 삽비라의 재정적 비위 사실이 나타났고, 교리 논쟁을 해결하기 위해 예루살렘 공의회가 열렸다. 아나니아 부부는 성신을 기만한 죄로 죽음의 형벌을 받았다. 그들은 죄에서 해방된 자유인이 되지 못한 사람의 본보기로서 교회에 경종이 되었다. 교리 논쟁은, 모세의 율법과 규례(레 3 : 17)의 뜻이 대표한 네 가지의 조건을 지키게 함으로써 이방인 신자들에게 무거운 율법의 짐을 덜어 주기로 하고 원만하게 해결되었다. 이 모두가 복음의 기세가 불일 듯하던 그 당시 교회의 신앙적 재정리를 의미하였다. (행 15 : 20, 28-29; 행 21 : 25-26; 고전 6 : 18; 묵 2 : 14, 20).

성령의 역사가 크게 일어나 대부흥의 여파가 전국으로 파급되고 아울러 노회가 조직되기까지 하였다. 그러나, 선생은 그 당시 현실에 집착하지 않았다. 한국 교회가 받은 하나님의 놀라운 은사를 계속 보유하면서 미래 교회의 건실을 꾀해야 할 시점임을 절감하고 새로운 계획을 구상하였던 것이다.

먼저, 노회 부서를 정비-강화해서 교회의 정화를 꾀했다. 다른 한편으로는 받은 은혜를 계속 증진시키는 어떤 계획이 필요하였다. 신도들의 신앙의 열이 식어지면서 부화(浮華) 현상으로 뒤바뀌게 될 것을 걱정한 것이다. 독로회 제 1 회 회록을 보면, 선생이 각지 교회를 보살피는 시찰 위원을 노회에 설치하자고 제의한 기록이 있다. 노회는 선생의 제의를 가결하고, 각 대리회에 시찰 위원을 두어 각지 교회를 보살피는 동시에 그 실정

을 노회에 보고해서 노회가 지도-편달하기로 하였다.

다음으로, 교회의 사기를 높이기 위해서 노회가 선교 활동을 개시해야 할 필요성을 느꼈다. 교회 건설 초기에 있어서 국내에서의 전도가 교회 발전에 큰 비중을 차지하였음은 공인된 사실이지만, 이제는 한국 교회의 장래를 위해서 선교 사상을 고취하고 그 중요성을 노회가 앙양해야 할 것을 통감하기에 이른 것이다. 선생은 전도국의 결의로 제주도에 선교사를 파송하자고 노회에 제의하였다. 과거 우리나라의 쇄국주의의 장벽을 기독교가 뚫어 놓은 것처럼, 일본 정치 권력으로 둘러쳐진 압박의 철문을 뚫을 수 있는 무기는 오직 기독교임을 선생은 간파한 것이다. 우리 민족이 기독교를 믿음으로 해서 해방되었으므로 하나님의 은사에 보답하는 복음의 증인으로서 위탁된 선교의 임무를 띠고 외국에 나가는 것은 유폐된 나라에 새 빛을 비추는 민족적 해방임을 선생은 확신하였다. 노회는 선생의 제안을 가결정하고 이 기궁(李基躬) 목사를 선교사로 파송하였다. 이미, 시베리아, 중국의 남-북 만주, 일본 등지에 흩어져 있는 동포들에게 복음을 전하기 위해서 전도 사업을 개시했었다. 그러나, 독로회 제1회 회록에 따르면, 비로소 전도 목사 혹은 전도인이 파송되었던 것이다. 제주도가 국내인데도 선교사를 파송했던 것은, 후일에 중국 산동성에 선교할 뜻을 둔 깊은 안목에서였던 것이다. 이 일에 선생은 만난(萬難)을 무릅쓰고 최선을 다하였다.

선생은 지교회에 착안하였다. 지교회를 정화시킴과 아울러, 시대 감각이 예민하고 현실을 직시하고 시대 사조를 판별해서 시대적인 요청에 응할 수 있는 교회가 되도록 교회의 모든 조직을 재정비하였다. 또, 신도들의 사회 봉사에 대한 교육을 펴는 한편으로, 신앙의 열이 고도에 달한 그들의 의욕을 만족시킬 수 있는 사업을 일으켜야 할 때가 되었음을 간파하였다. 우선, 당회를 강화하고, 교회의 살림과 사업을 전담할 부서를 조직-강화해야만 했다. 그러기 위해서는 장로가 당회원으로서 감독 기관인 교회 재정 사무에 직접 책임자가 될 수 없으므로 집사를 장립해서 교회 사업을 강화하는 것이 교회를 보호하고 발전시키는 최선의 방법이라고 생각하였다.

사도행전 6장에 보면, 자선 사업이 헬라인 계열의 과부들에게 미치지 않음으로써 히브리 사람을 원망하는 소리가 높아졌을 때, 사람들이 7인의 집사를 택해서 안수했던 것이다. 그들은 성신과 지혜가 충만해 져서 모든 사람의 추앙을 받았다. 그들은 구제 사업에 전념했을 뿐만 아니라, 전도자로서도 최선을 다하였다. 스데반과 빌립 같은 이들이 그 본보기이다. 그들에게 교회 사업을 일임함으로써 교회는 정화되었고 성령의 역사는 날로 증진되어 갔다.

선생은 집사 장립할 것을 노회에 건의하여 노회가 이를 수락하여 집사를 안수하기로 결의했다.①

선생은 자신이 봉사하는 장대현 교회를 일신하기로 작정하고, 당회를 열어 그 뜻을 설명한 뒤에 먼저 당회를 강화하기 위해서 장로를 선택-보강하고 집사를 택해서 안수하고 교회 살림과 사업을 전담할 부서를 조직-강화하기로 결의하였다. 집사는 안수받은 장립 집사와 서리 집사로 구별해서, 장립 집사는 필요에 의해 당회의 방청 회원으로 참여할 수 있고 서리 집사는 장립 집사를 보필하고 사무에 전담하게 하였다. 당회는, 결의에 따라 장로와 집사를 택하기로 한 그 뜻을 교회에 설명하고, 장로와 안수 집사 투표 기일을 선포하면서 교인에게 기도할 것을 요청하였다. 이렇게 하여, 집사를 선택해서 장립하고, 교회의 모든 사업과 사무 부서를 재정비함으로써 당회의 지도 밑에 두게 된 것이다.

장로를 선택하여 노회의 시취를 거친 뒤에 안수하여 당회를 보강하였다. 당시 당회원은, 안 봉주(安鳳周), 김 성탁(金聖鐸), 김 선두(金善斗), 박 치록(朴致祿), 옥 경숙(玉敬淑), 위 석창(韋錫昌), 정 익로(鄭益魯)의 7인이었다.

선생의 염원은, 교회를 외적인 형태보다는 구속 진리 위에 견고하게 세우는 데 있었다. 그러나, 거기에는 문제가 따랐다. 첫째로, 외국인 선교사들과 자국인 지도자들과의 사이에 언어 소통이 원활하지 못해서 기독교의 깊은 진리에 대한 대화가 이루어 지지 못한 사실이다. 선교사들은 성경을 교과서로 해서 배운 성경의 용어로 대중에게 복음을 전했지만, 심오한 진리를 탕구하려는 이들에게는 참으로 안타깝기만 하였고, 선교사들의 고충은 말할 것도 없었다. 둘째 문제는, 기독교 서적을 입수하기 어려운 것이었다. 당시 서양학에 관심을 가진 사회 인사들은 물론, 기독교의 진리를 깊이 알아야 할 교회의 지도자급의 인사들에게는 더우기 성경 연구의 시급성이 요청되었고, 기독교 서적을 구하기에 급급했었다. 그들은 자기들이 이해할 수 있는 한문 서적을 구하려고 애썼지만, 외국과의 교통 수단이 없었다. 문화 교류가 보편화되지 못한 당시에 세도와 돈있는 상류층을 제외하고는, 도모에 의한 인편이 아니고서는 사실상 외국 서적을

① 독로회 제1회록, 15면 참조.

구하는 일은 거의 불가능하였다. 다행스럽게도, 선생은 선교사를 통해서 기독교 서적을 구할 수 있었지만, 이것은 당시 한국 교회가 시급히 해결하여야 할 문제였다.

그러나, 한국 말에 능숙치 못한 선교사들이 신학 교육을 전담했을망정, 그 충분하지 못한데로 그나마 성경 해석의 정도(正道)를 찾아낸 그들은 성경을 외우다시피 해가며 연구하였다. 그 당시에, 선생과 장대현 교회의 장로이자 조사 안 봉주 목사는 성경 해석에 일가(一家)를 이루었다.

교회 자립은, 경제적 문제이기 전에, 한국 사람으로서 기독교인이 되어 새로운 민족 문화의 상징으로서 명실 공히 한국인 교회가 되는 데서 이루어진다고 선생은 생각했다. 또, 교회가 흥왕하고 있으므로 대적인 건실을 꾀하는 한편, 외적으로는 시대적 요청에 응할 수 있는 형태를 갖추어 사회에 앞장서야 한다고도 생각하였다. 그러나, 시대성을 띠어야 한다고 해서 외래 문물에 무비판적으로 휩쓸릴 것이 아니라, 민족 얼이 담긴 고유의 문화를 전승-발전시켜 가면서 정신면에 있어서나 외적인 면에 있어서 교회의 권위와 지도적 지위를 보유해야 한다고 생각하였다. 선교사들이 계속해서 이 나라에 들어옴에 따라 외국 문화가 사회 각층에 스며들고 있었다. 더우기, 교회는 외국 문화 유입의 관문이 되고 있었다. 그러나 교회가 외국 문화의 온상이 된다는 것은 그리 바람직스러운 일만은 아니었다.

1909년에 선생은 우리 민족 고유의 아악을 교회에 끌어들여야겠다고 결심하고, 선생의 사택에서 당시 이름 있는 악사 한 분을 고빙해서 그 뜻을 말한 뒤에 그의 도움을 요청했다. 맨 먼저 교회 의식에 맞는 가락과 그 가락에 맞는 성경 귀절을 선택-연구하는 데에 힘을 쓰는 한편, 교회 명절과 특별 행사 때마다 연주해서 아악에 대한 교인들의 향심을 부추켰다. 외국 음조로 찬송을 부르기보다는 조선 고유의 음률을 여기에 대체시킴으로써 민족 정서에 부닥치는 보다 큰 종교적 효과가 있으리라고 선생은 믿었다. 그는 천 원에 가까운 사재(私財)를 들여 수년간 전문적으로 연구하였다. 그러나, 결국에는 편곡하는 일이 문제였다. 당시에, 교회 청년 김 영환(金永煥) 씨가 일본 도쿄에 있는 동양 음악 학교에 유학하고 있었다. 그가 연륨방학이 되어 고향에 돌아왔다. 그때 선생은 그에게 교회에서 사용할 수 있게 편곡해 달라고 요청하였다. 그러나, 그는 작곡을 배우지 못했으므로 할 수 없다고 하였다. 아깝게도, 선생은 뜻깊은 이상을 포기할 수밖에 없었다.

한편으로, 선생은 연극과 성화(聖畵)에도 관심을 기울였다. 교회 명절

때는 "성극의 밤"을 열어 성경에 있는 이야기를 극화해서 상연했다. 그때마다, 강단을 무대로 하고 성화로 배경을 장식하였다. 선생의 사택(舘後里 16번지) 뒤 언덕 밑에 김 관호(金觀鎬)라는 청년이 살고 있었다. 그는 일본의 우에노 미술 학교에서 공부하고 있었다. 졸업 당시, 그의 그림은 일본 국립 미술 전람회에 특선되기도 하였다. 그가 고향에 돌아왔을 때, 선생은 구주 성탄절에 성극을 상연하겠으니 무대에 장식할 성화를 그려 달라고 요청하였다. 달포쯤 지나서, 그는 발구유에 나신 아기 예수를 다 그렸다. 그 그림의 크기는, 높이가 8척이고, 너비가 12척 되는 대형으로서 퍽 훌륭한 그림이었다. 화중은 그 그림을 보고 많은 감동을 받았다. 그 그림은 태극기를 비장(秘藏)한 곳에 보관했었다. (1919년 3월 1일에 태극기는 꺼내어 게양하였지만, 그 그림은 지금 어디에 있는지!)

당시 사회 풍조로는 배우, 화가, 음악가 들을 천대하였다. 그러므로, 교회 안에 연극을 아는 청년이 없었고, 그림을 배우려는 젊은이가 없었다. 게다가 음악을 전공할 수 있는 기관도 없었으며, 배우려는 사람도 없었다. 예술을 이해하지 못하면서 종교의 심오한 진리를 체득하거나, 그 신비의 비를 감상할 수는 없을 것이다. 예술을 천대하는 사회 풍조와, 더우기 교회의 생태를 선생은 통탄해 마지 않았다. 우리 민족 예술을 도외시하거나 심지어 세속시하고서는, 한국 교회는 외국 문화의 모방체가 될지는 몰라도 진정한 의미에서 토착화된 민족 종교로서 자립 교회를 지향할 수는 없다고 선생은 개탄하였다. 선생은 둘째 아들 진경으로 하여금 조선 전래의 서화, 가무를 배우게 하였다. 세째 아들 진섭은 일본 도쿄의 우에노 미술 학교에 유학시켜 졸업 당시 그의 그림이 일본 국립 미술 전람회에 입선되어, 그 재질을 인정받았고, 그 뒤에 조선의 미술가로 그 이름이 높았다. 조선 교회에 우리 고유의 예술을 끌어 들이려는 선생의 이상은 앞에서 말한 대로 수포로 돌아가고 말았다. 우리 민족의 메마른 정서를 유화(宥和)시킬 수 있는 민족 예술을 도외시하고 있는 한국 기독교는 영원히 메마를 수밖에 없지 않을까? 이것은 한국 교회의 비극이 아닐까! 선생의 가슴엔 한이 맺혔다.

그렇다고 해서, 교회에 음악이 없을 수 없었다. 시대는 새 문화의 여명기였다. 지금까지 세계에 알려지지 않았고 일본의 독점 무대가 된 은둔의 나라였던 조선에 기독교가 들어와서 자리를 잡게 되자 세계 열강들이 손을 뻗치기 시작하였고, 혹은 새 문화에 접촉되는 민족의 동향을 엿보기도 하였다. 기독교가 마치 제국주의의 득에 구명을 끊어 놓은 격이 되었다. 기

독교의 뒤를 따라 외국 문화가 서서히 잠입하기 시작하였다. 우리 민족이 문명한 세계를 보고, 시대적인 새 옷을 갈아 입을 수 있는 기회이기도 했다. 교회가 설립되면서 정신적인 새 옷은 이미 장만된 셈이기도 하였다.

선생은 이와 같은 시대적인 변혁을 앉아서 구경하고 있을 수만은 없었다. 사회를 좀먹는 외폐 관습에 대한 말본 색원에 앞장서지 않을 수 없었다. 선생은 비합동적인 것을 벗어 버리고 토산(土産) 말총 중절 모자를 쓰고 생활 개량에 앞장서섰다.

먼저, 교회당의 남녀 좌석을 구별하는 휘장을 걷어 치우기로 결심하고 당회를 열었다. 새 시대를 앞장서서 이끌고 있는 교회로서 남녀를 구별하는 폐풍의 상징인 휘장을 걷어 치워야 한다고 역설하였다. 당시로만 하더라도 이것은 관습과 전통에 대한 전면적인 도전이었고, 과감한 용단이었다. 당회는 휘장을 걷어 치우기로 결의했다. 교회의 휘장을 걷어 치우는 동시에, 이에 대응하는 일을 실천에 옮기기로 하였다. 곧, 음악을 장려하고 청년 운동을 일으키는 일이었다. 때는, 1914년 세계 대전을 앞두고 세계 정치 무대가 수선스러웠고, 칼 마르크스 이론을 토대로 해서 유물론 사상이 전세계에 범람하였고, 피압박 민족들의 자유와 해방의 움직임이 폭발 직전의 화산구처럼 여러 식민국에 위협을 주고 있는 무렵이었다. 그러므로 새 시대를 사는 젊은이들을 건전한 사상과 신앙의 사람으로 키우는 일이 시대에 앞장서고 있는 교회의 구실이라고 여겼다. 당시에 평양에 파송되어 온 미국 북장로교 선교 모우리(Mowrry) 목사가 있었다. 그는 청년 운동과, 특히 시양 음악 보급에 힘을 기울였다. 그는 평양 숭실 대, 중학교 학생들과 장대현 교회 청년들에게 풍금, 피아노, 현악기, 관악기 등을 소개하였다. 길 진형(바이올린), 박 윤근(풍금과 피아노), 김 형제(트럼펫, 코넷), 김 인환(트럼본) 등은, 당시에 배출된, 외국 음악의 선진들이었다. 모의리 선교사는 자기 집에서 합창단을 양성하였다.①

① 장대현 교회 음악(찬양대) 보급과 청년 운동의 시작을 중심한 모의리 선교사의 업적. 1970년 1월 24일 남마로 필자에게 보낸 것임.

…I wish that it were possible for me to remember more definitely the facts about the organization of the choir at the church. I had been asked to give some help to the work of the church, especially for the young people. I had a very strong desire to do what could be done to improve the music, and although my musical abilities were very limited my wife and I did what we could at starting the choir. She played the small folding organ for it. It was necessary that it be a male choir; for custom forbade mixed groups. I think that it was started about 1913 or 1914. I think that there were about 15 or 16 members of the choir. I may be mistaken, but I have been made to think that it was the first church choir in Korea. It was the first attempt to sing in the four parts, and I have sometimes thought that four part singing must have seemed not good singing to the church people who had always sang only the air; but it was a start that has developed into a wonderfully fine part of church services all over Korea. I suppose that all the original members of the choir are now deceased. Park Yoon Geun later became the organist, and perhaps he can give you much detailed information. He is still living in Seoul.

I remember very distinctly our first attempts at singing special selections at the afternoon church services. It was with difficulty that the session consented to let the choir sing from the pulpit platform, but it was finally agreed that they could provided they immediately retire to the men's section of the church after singing. I also wanted a low platform and benches for the in front of the pulpit platform. That was finally agreed to but the partition between the men's section and the women's section was raised high enough that the choir members could not look over into the women's section. At that time Rev. Pyun Nin Soo was the assistant pastor and helped us a great deal.

All special music whether of hymn class or anthems had to be translated and the music mimeographed. After several years our mimeographed book of special music grew to quite large proportions.

Our furlough came in 1918. When I was in America I purchased an Estey two manual with foot pedals organ. It did not have a motor in it but had to be pumped. Mr. Pak returned to Korea after graduating from Wooster College and became the organist and later took full charge of the choir. I have a picture of the choir and organ at that time but it has become so dim that you could not make use of it. Otherwise I would send it to you.

I did some work with a few of the country village churches in the Dae Dong Area that I had charge of. Four or five churches became interested and had a young man from each come into the city to study organ and then organize choirs in their churches. The church on Moon Pal Island was perhaps the most outstanding. That church was brave enough to start a mixed choir of 8 women and 8 men. I have a picture taken in 1916. I was at the special church service and was very happy to see what the young people could do with such little training.

I was instrumental in organizing the first college chorus and band, and made concert tours to the south of Korea with the musicians. These are all fine memories of a very inefficient part of my work in Korea. Yesterday I celebrated my 90th birthday. The church where I served as director or education in Columbus is taking the opportunity of celebrating it at two or three functions, and this matter of development of church music in Korea will be given a place at a so called "Mowrry Day" for the child church next month.…

1913년 당회의 결의에 따라 장대현 교회는 음악을 장려하고 청년 운동을 일으키기로 하고 모의리 선교사를 초청해서 그에게 모든 일을 일임하였다. 찬양대와 관현악대가 조직되고 청년 운동이 본격적으로 진행되었다. 교회의 휘장이 걷히고 중앙 강단 하단에 관현악대의 자리가 마련되었고, 지원들이 남녀 방을 자유로이 왕래하게 되었다. 부인 방을 향한 높은 위

치에 찬양대 좌석이 설치되었다. 그러나, 찬양대에 여자는 아직 참여하지 못했고 변성기 이전의 소년이 여자에 대체되었다. 찬양대원 대개가 청년회원이면서 음악 부원이어서 음악은 청년 운동의 일환인 동시에 교회 음악 장려의 수단이기도 했던 것이다. 당시 찬양대원은 12세로부터 30세 미만의 청소년이었다. 풍금 반주자는 박 윤근 씨였는데 그 뒤로 선생의 딸 길 진주가 반주자로서 봉사하다가 나중에 미국에 건너갔다. 지휘자는 모의리 선교사였다. 1918년 안식년이 되어 귀국한 모의리 선교사가 장대현 교회의 음악 장려를 위해서 활동한 결과 풍금을 구입할 수 있었다. 그 풍금은 발로 밟는 건반이 있고, 손으로 타는 두 줄 건반이 겸한 것으로 펌프가 있어서 사람의 손으로 작동하게 된 것이었다. 이로써 교회 음악 운동은 활기 있게 진전되었다. 선생의 일기책에 기록된 메모를 보면, 당시 찬양대 대원은, 한 영길, 차 재일, 박 인황, 배 흥권, 이 인선, 고 덕영, 임 익찬, 임 현길, 김 병오, 박 형근, 박 정근, 김 만형, 정 경팔, 이 윤섭, 고 영수, 박 요한, 박 경호, 권 용덕, 박 관해, 길 진경 등이었다. (당시에 찬양 대원은 세례 교인으로서 당회의 허락을 받아야 했다.) 이로써 교회 의식은 대폭적으로 변해서 시대에 걸맞는 형태를 갖추게 되었다.①

장대현 교회의 건물이 완성되고, 모든 부서가 질서 있게 짜이고 정연하게 진행되어 교회는 새로운 활력을 장만하게 되었다. 이미 당회가 운영해 온 아동 성경 공부반을 재편성하고 당회의 지도 밑에 독립적으로 운영하게 했다. 그러나, 계단 교육을 위한 준비가 없을 뿐만 아니라, 이에 따르는 전문 지식과 재단 공과 편찬에 막대한 시설이 요구되기 때문에, 교회로서는 생각이 있으나 불가능한 일이었다. 단지 남녀별로 일곱 살 이상에서 열 두 살까지의 소년을 분반해서 성경을 가르쳤다. 이 성경 공부반을 마치면 열 세 살이 되는 소년을 위해 1908년에 특별반을 설치했다. 이 특별반은 당회원이 담임해서 2년 기간으로 소요리 문답을 가르쳤다. 특별반은 교회의 일꾼을 양성하기 위한 기초 교육의 시도로써 학생의 수효도 적었지만, 끝까지 마치는 소년도 극소수였다. 소요리 문답은 그들이 이해하기도 어렵고, 또 취미도 없었기 때문이다.

선생은 그 반의 상황을 먼저 조사하였다. 그 반의 소년은 여덟 영이었다. 그들은 학교에서도 모범생일 뿐만 아니라, 생각이 건실하고 의욕적이며 활동성이 있는 유망한 소년들임을 알았다. 선생은 당회의 결의로 이 특별반

① 1970년 1월 29일 날짜, 모의리 선교사의 편지 참조.

을 주일 오전 성경 공부반에 병합시키기로 하였다. 오전 성경 공부반은 성년으로만 구성되어 있어서, 말하자면 주일 오전 성경 공부반으로서는 맨 처음의 소년반이 된 셈이었다. 당회는 소년반의 담임으로 숭덕 학교 도화 선생 최 자경(崔子景) 씨를 임명하였다. 최 선생의 지도를 받으며 소년들은 성실하게 자랐다. 선생은 최 선생에게 그 반 소년들에게 단체 활동(그룹 운동)을 시도해 보는 것이 좋겠다는 의견을 말했다.

그리하여, 1915년에 최 선생의 지도로 "샛별"이라는 그룹을 조직하고 단체 생활을 연마하면서 교회에 봉사하였다. 이 그룹은 첫 사업으로, 새로 건설되는 교회에 아동 성경 공부반을 설치하기로 하였다. 물론 성경 공부반의 건설이었던 것이다. 그리고, 자기들의 반 선생에게 교회를 선정해 달라고 부탁하였다. 최 선생은 그 뜻을 당회에 보고하고 지도를 요청했다. 선생은 이 반가운 제의를 받고 대동강 건너 동대원 교회에 교섭한 결과, 서로 합의가 되어 성경반을 설치하기로 결정을 보았다. 그 해 여름에, 여덟 명의 소년들은 매달 10전씩의 회비를 모아 이 운동의 경비로 하기로 하고 제각기 결심을 준비하여 동대원 교회에서 그들의 활동을 시작하였다. 그들은 최 선생의 지도로 재미있는 순서를 짜가지고 아이들을 모아 가르치기 시작했다. 성경 이야기, 노래, 동화, 유희 등에 취미를 붙인 아이들의 수효가 주일마다 증가하였다. 이와 같은 성과를 보고받은 당회는 이 특별반의 활동을 돕기로 하고 재정 지원을 하였다.

한 해가 지나자 동대원 교회는 눈에 띄게 부흥되기 시작하였다. 그 교회는 아동 주일 성경 공부반을 조직하기로 하고 "샛별" 반원들에게 도와줄 것을 요청하였다. 그들은 기쁘게 허락하고, 최 선생의 지도로 이 운동을 위한 구체적인 조직체를 구성했다. "샛별"회장 길 진경을 반장으로 하고, 서기에 이 태서, 회계에 이 윤섭, 그리고 교사는 임원 외 전원으로 하였다. 아이들의 주효가 증가하는 대로 그 교회의 젊은이들을 교사로 등용하기로 결의하고 동대원 교회의 찬성을 얻어 동대원 교회 아동 주일 성경 공부반 이름으로 발족하여 매주일 오후 2시에 모이기로 하였다. 당시 "샛별" 회원의 나이는, 열 다섯 살 난 이 윤섭을 제외하고는, 모두가 열 네 살 난 같은 나이의 소년들이었다. 이로부터 일 년 반이 지나 아동 주일 성경 공부반을 그 교회에 넘겨 주었다.

동대원 교회에서 성공한 경험을 토대로 하여 평양시 남쪽 끝의 명촌(明村), 서쪽의 경창리(景昌里), 서-북쪽의 기림리(箕林里), 북쪽의 북마을(서의 북촌) 등의 아동 성경 공부반을 위해 봉사하였다. 이것이 곧 1906-7년

의 대부흥 때 숭덕 학교에서 일어난 성령의 역사의 아름다운 열매였다.

선생이 착안한 이 소년 그룹 운동은 바라던 성과를 거두었다. 그뿐만 아니라, 교회 안에서의 아동 교육의 새로운 이미지를 부각시켰고, 동시에 당회는 이 소년반의 경험으로 통일반으로 하던 아동 성경 공부반을 분반 조직으로 운영하였다. 유치원에는 따로 유치원 원아와 그 연령의 아이들을 위한 성경 공부반을 설치하였다. 이것은 장대현 교회의 주일 학교 전신이었다.

교회의 모든 부서 조직이 재정비됨에 따라 교회의 모습은 전혀 새로와졌다. 각 기관들은 능동적으로 활동하였고, 교회에 대한 사회의 관심도는 더욱 높아졌다. 사회에 대한 교회의 지도적 구실도 확고하게 되었다. 교회는 더욱 왕성했다. 교회의 조직 체계로 보든지 교회 분립 계보로 보든지 가장 건실한 장로교회가 평양에서 확장된 그 속도는 매우 빨랐다.

1909년 1월 14일(일요일)에 또 하나의 교회가 분립되었다. 서문 밖 교회였다. 분립 당시 교인 4백 명과 장로 3인—주 공삼(朱孔三), 김 선두(金善斗), 위 석창(韋錫昌)—이 교적부를 메어 이명(移名)하였다. 이로써 평양 성내에 제 5 교회가 설립되어 장로교회의 지반은 더욱 공고하게 되었고, 부흥 운동의 선두를 달리게 되었다. 장대현 교회는 그 모교회로서의 구실을 다하였다.

교회 분립 계보는 다음과 같다.

1893년 : 널다리골 교회를 세우다.
1894년 : 사창골 부인 교회를 세우다.
1900년 : 널다리골 교회를 장댓재로 옮겨 장대현 교회라 명명하고 부인교회와 통합하다.
1903년 : 남문 밖 교회를 분립하다(제 2 교회).
1905년 : 사창골 교회를 분립하다(제 3 교회).
1905년 : 널다리골 옛 건물에 교회를 분립하고,
1906년 : 산정현에로 이전하여 산정현 교회라 명명하다(제 4 교회).
1909년 : 서문 밖 교회를 분립하다(제 5 교회).

단군의 건국 이념인 "홍익 인간" 사상이 알을 깬 곳이 평양이다. 평양에는 북으로 모란꽃을 상징하는 모란봉이 솟아 있고, 남으로 민족의 수복을 상징하는 서기산(瑞氣山)이 앉아 있고, 동으로는 유구한 역사를 안은 대동강이 유유히 흐르고, 서쪽으로는 보통강이 평양의 곡창 서장 대원을 굽이굽이 돌아 흐르고 있다. 평양은 전 국적을 사통 오달하는 북한의 중

지이자 문물의 집산 지역이다. 자심한 정치적 변동과 격렬한 외적의 침략을 받았음에도 불구하고, 민족의 유구한 역사와 전통의 못자리로서 반만년을 지켜 온 평양의 발전도는 국내 여느 도시보다도 빨랐다. 그 까닭은 산물의 집산지이면서도 재원이 풍부하고, 토호가 없고 시인들이 균등한 기회를 누린 데 있다. 그런 탓으로 하여 생계를 찾아 평양으로 흘러드는 사람의 수효가 날로 증가하였다.

평양은, 군벌 정치를 식민 정책의 수단으로 한 일본 사람의 야만적인 수탈에 희생되면서도 민족혼을 잃지 않았다. 신앙으로 뭉치고, 근로로 경제 자립을 하자는 교회의 호소는 그 시대의 상황에 적중하였다. 교회는 민족 문화의 새로운 상(像)을 민중의 마음에 부각시켰다. 민중은, 민족이 회생하려면 자립해야 하고, 자립하기 위해서는 신앙과 근로가 유일한 조건임을 자각하기에 이르렀다. 평양 사회에서 교회는 복음의 빛이었을 뿐만 아니라, 민족적 희망의 상징이기도 하였다. 이와 같이 하여, 대중의 근로는 산업 발전을 가져왔으며, 시민의 생활은 향상되었다.

신생은 먼저 교회에 봉사하는 일꾼을 양성하기 위해 신앙으로 청년들을 훈련하는 한편, 청년 운동을 적극적으로 추진하였다. 1914년 6월 29일에 청년회를 창립하였다. 교회 구내에는 청년 회관을 건축하고 그것을 활동 기지로 해서 청년 운동의 지반을 공고하게 했다. 시대가 시대였던 만큼, 뜻있는 청년을 양성하는 것은 시대적 요청이자 민족의 장래를 위한 급선무였다. 청년회는 발전되었다. 교회 직원은 거의가 이 청년회에서 자란 청년들이었고, 사회에도 많은 일꾼을 길러냈다. 그들은 전도부와 음악부가 힘을 합쳐 전도대를 조직하고, 근방 각지를 순회하며 교회를 돕고 전도했으며, 평양 북쪽 교외에 있는 북마을(北村)에 교회를 세웠다.

신생은 무산 계급에 속한 젊은 근로자들도 잊지 않았다. 그들에게 복음 운동에 참여할 수 있는 기회를 주어 활동하게 하기 위해 노동 전도회를 조직하고, 그들의 사회에 대한 자기들의 의무인 복음 운동을 그들 사회 속에서 그들 스스로의 힘으로 전개하게 하였다. 장대현 교회에서 시작한 이 회는 성장을 거듭하였다. 한편으로, 1919년 1월 16일에 시대 각 교회 근무자 대표 스물 여섯 명이 모여 노동 전도회를 창립했다.[1]

여기에서 제외할 수 없는 사실 한 가지가 있다. 황해도 안악읍 장로교회의 목회자였던 정 일선(丁一善) 목사가 교회 일로 평양에 왔다가 경창문(慶昌門) 밖을 향해 가던 도중에 길가에 앉아 있는 한 거지를 발견하였다.

① 「영계 길 선주 목사 유고집」, 제 1 편 참조.

相親相近千年鹿
飛去飛來一隊鷗

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2. 恨別(最近作)

鐵馬長嘶能程峨
東裝今日動悲歌

難分堂內恩情切
惜別門前恨淚多

南望君容如夢寐
北東我跡若流波

朝慈慕嘆時時淚
不禁愛情此奈何

오호 길 선주 목사

(宗敎時報, 昭和 11년 1월 14일 발행〔매주 화요 발행〕 제 1 호 제 4 연,
故吉善宙牧師 追悼特集)

길목사님의 세상떠다신 소식은 당시 각신문지에 보도되어 널리 아는바이나 본보는 월간이오 더욱 당시에 주보간행 준비관계로 정체 상태에 있었기 때문에 선생의 별세하신 슬픈 소식을 전하지 못하였다가 이제 주보를 간행함에 이르러 비록 늦었으나 별세 당시와 장례식 상황을 보도하여 아울러 우리의 애도하는 뜻을 표하는 바이다.

우리의 극히 사랑하며 사모하던 길목사는 1935년11월26일 오전 9시 30분에 평남 강서군영차면고창동(平南江西郡芿次面高昌洞)에서 평서노회 부흥회를 인도하시다가 향년 67세를 일기(一期)로 세상을 떠나셨다.

선생께서는 금년에도 노체를 돌아보시지 아니하시고 복음사업과 구령운동에 더욱 열심하시는중 지난 가을에도 평북삭주와 선천등지에서 계속하야 부흥사경회를 인도하셨는데 선천외촌교회에서 부흥회를 하시다가 뇌출혈로 혼도하셔서 선천미동병원에 입원치료하시고 본댁에 돌아오셔서 치료하시므로 한 일삭후에는 얼마큼 차도가

있었다. 그런데 아직 완쾌치 못하신 몸으로 평서노회 부흥회를 인도하실차로 떠나시려하시매 가족들이 아직 더 휴양하시기를 간하며 만류하는 말도 듣지아니하시며 「나는 사경을 시키다가 강단에서 최후를 마치겠다」 하시며 종내 떠다셨다고 한다.

부흥회를 다 마치고 마지막날에 정한 새벽기도회를 인도하시다가 갑작이 현기증이 나셔서 기도를 시키시고 숙소로 돌아가셔서 누우신지 23시간만에 화평한 안색으로 조금도 변함이 없이 조용히 떠다셨다. 이때에 선생은 요한일서를 공부하시면서 형제가 "서로 사랑하라"는 것을 열심으로 말씀하셨다. 개인의 구원이 서로 사랑하는데 있고 교회의 장래도 서로 사랑하는데 있는 것을 력설(力說) 하셨다 한다.

아! 선생은 과연 순교의 최후를 마치셨다. 마지막까지 예수의 복음을 증거하시다가 세상을 마치셨다. 사십년에 가까운 지다간 그의 교역생활에는 핍박과 환난이 그칠날이 없었지만 끝끝내 주를 위하여 분투하신 그 자취 과연 빛나고 진실로 사모되도다.

아! 선생은 이 세상에서 달려갈길을 다가고 주의 예비하신 면류관을 받았으려니와 그 뒤에 칠십노제로 머리둘곳이 없으신 노부인과 가족의 설은 정경은 어떠하며 큰 기둥이 넘어진듯한 우리 교회의 적막과 슬픔은 어떠하랴. 그러나 부질없이 슬퍼함보다도 선생의 유훈을 지켜서 모든 형제가 "서로 사랑함이" 선생의 영을 위로하는 본의가 된줄 믿는 바이다.

故靈溪 先生의 略歷

1869年 3月15日에 安州城內後場洞에서 父吉鳳順 母盧福順氏의 二男으로 出生하시다.

1877年—1885年 漢學을 修하다.

1881年—1883年 安州本府通人으로 勤務하다.

1885年—1889年 商業에 從事하다.

1890年—1893年 仙道修養하다.

1893年—1897年 醫學硏究하다.

1897年—25歲時에 일찍 仙道의 師兄인 金鍾燮牧師의 傳道로 예수를 믿고 同年 8月 15日에 宣敎師李吉成牧師에게 洗禮를 받아 入敎하다.

1898年 平壤城板洞敎會의 領袖職으로 視務하다.

1901年 平壤章臺峴敎會의 長老職을 受하다.

1902年 章臺峴敎會와 平安南道와 黃海道各地敎會의 助事로 視務하다.

1903年 平壤예수敎長老會神學校에 入學하여 1907年에 同校를 第一回로 卒業하다.

同年 9月 17日에 朝鮮예수敎長老會 牧師로 將立하고 同 10月 30日에 平壤章臺峴敎會의 專任牧師로 委任을 受하니 朝鮮最初牧師이었다.

同年에 朝鮮長老會傳道局長으로 任命되어 六年間視務하다.

同年에 平壤崇德學校 崇賢學校會長으로 被任되다.

1927年에 章臺峴敎會牧師를 辭하고 敎會復興에 專力하다.

1919年 三·一 運動當時 民族三十三人代表가 되다.

1935年 11月 27日(水) 平西老會復興會에 請함을 받아 引導하시다가 二十五日 晨

숭덕

祈禱會 마지막 祈禱를 마치고 腦溢血이 發作하여 臥病中 말씀을 못하시나 意識은 明瞭하여 形容과 筆談으로 意思를 表示하시여 讚美와 祈禱를 命하시고 數三友人과 次男鎭京君의 懇敎한 看護中二十六日午前九時三十分에 安然히 別世하시니 享年 六十七歲이라.

著書. 萬事成就, 講臺寶鑑, 末世學, 漢詩遺稿三十餘首, 歌詞數篇 格言二百四十餘首, 其他聖經要理, 比喩解釋數十篇.

靈溪吉善宙牧師追憶文

金化湜

貴社에서 靈溪先生追憶文을 敎弟에게 求함에 對하여 敎弟는 一個後生으로 蕪言拙辭를 느려놓는것이 先生에 對하여 猥濫하기도하고 不敵스러운것 같기도하여 惶悚하여 마지아니하오나 追慕의 下情만은 不在人後임으로 敢히 무릅쓰고 느껴지는바를 드리나이다.

先生은 先親의 友人이었읍니다. 先生은 己巳年 安州產으로 平壤城成長이오 官屬家門이었고 先親은 辛未年 肅川產으로 農家子弟였읍니다. 年齡으로 三年長이오 地方으로 當時에 있어서 頗히 遠距里이었으나 先生은 仙을 求하고 先親은 佛을 崇하여 利를 求함보다 道를 求하고 人世를 戀함보다 靈界를 慕함에는 志趣相同하였읍니다. 先生과 先親이 처음으로 만나기는 先親이 慈山安國寺北菴에 留하여 遁甲을 硏究하고 諸葛亮의 八陣圖를 設하라고 百日祈禱를 할제 先生이 追後로 亦此菴에 求하야 三靈法을 硏究하여 神借力術을 修煉하여 各其精神修養에 潛心함으로 數朔間同所에 留하였으나 彼此間 알지못하였읍니다. 數朔後에 비로소 彼此에 姓名을 通하고 每日論仙論佛에 衷情이 相照하여 終當 菴後石上에 올라가 運石築壇하고 天제 盟誓하여 結義兄弟가 되었읍니다. 이로부터 管鮑에 뒤지지 않는 友誼로 平生을 一貫하였읍니다. 別하면 戀하고 會하면 談하고 難事에 慰하고 大任에 激하여 文字그대로 莫逆之友이었읍니다.

甲午日淸戰爭을 當하여 先生은 平壤으로부터 成川에 先親은 肅川으로부터 江原道에 各其避難하였읍니다. 己而오 時는 正히 丁酉盡冬 이었읍니다. 積雪이 嚴하고 春寒이 尙哨한데 先親이 襄陽郡五邑山下舶岩隅에 無人跡森林中 芽屋에서 夜更燈下에 홀로 앉아 讀書하다가 忽然히 先生의 幻像이 眼前에 나타나므로 戀慕의 情이 極度에 達하여 即夜에 發程하여 先生을 成川 訪問하였읍니다. 그러나 先生은 이미 歸壤의 길에 오른때 였읍니다. 先親은 急히 따라 長水院路上에서 相逢하였읍니다. 先生이 반겨 寒暄을 畢한 後 即時 福音의 眞理를 傳하였읍니다. 其時 先親은 兄님이 나의 부르는 詩句를 輒對하면 믿겠다고하여 三空慧月忽照心이라하니 先生은 無窮恩光將臨君이라 對하였읍니다. 이것이 先親이 先生으로 由하야 歸信한 緣談이외다. 이렇게 前後二次에 千古佳話를 남겨놓았으여 伊時부터 一心一志로 예수와 敎會를 爲하여서는 무엇이든지 犧牲하였읍니다.

先親은 五年前에 別世하시고 先生은 去十一月二十六日에 逝世하시니 余에게는 一層哀痛追慕의 感이 至極한 所以이외다. 先生의 人格, 信仰, 靈能, 雄辯, 經學, 勇氣等은 朝鮮敎人이 거의다 親靈한바 있을지오. 又紙面關係로 더 記錄하지 못합니다. 다만 其末年不遇에 對하여 一言하건대 先生은 偉人으로서 누구든지 맛보는 老境轗軻不遇의 運을 免치못하셨읍니다. 聖經史上으로만 보더라도 摩西(모세) 履屢이 排斥을 當하였고 삼우엘이 亦是 民衆의 排斥을 받았고 바울先生이 獄中에서 退衣와 寒氣를 防禦할 褥一個가 없어서 드로아의 舊衣를 그리워하였읍니다. 偉人이 排斥을 받을時는 언제든지 그의 缺點을 指摘하여 其虛를 乘하는것이외다. 先生도 이例에 벗어나지 못하였읍니다. 이點의 詳細는 後日에 讓하기니와 先生이 晩境에 孤獨을 느끼심은 事實이외다.

그러나 先生은 이로 因하야 挫折은 없었읍니다. 先生은 最後一刻까지 役事場에서 雄叫하셨읍니다. 先生의 手帖에 적혀진 事業은 未畢이었읍니다. 이 많고많은 事業을 하시는 現場에 쓸어졌으니 이 과연 靈界의 上將軍이 아닌가 余는 오히려 幸運의 役軍보다 先生의 不運을 더욱 思慕하나이다. 嗚呼, 一九三五年 크리스마스 다음날 金化湜.

靈溪先生을 追憶하는 마음

白樂濬

靈溪先生이 우리를 비리시고 가시었으니 그의 가심을 哀悼하여 마지아니한다.

先生은 우리敎會五十年史上에 代表的人物로서 우리敎會半世紀歷史를 끝막으셨다. 그의 人格과 끼치신 恩惠와 쌓아놓으신 事業은 千秋에 길이 傳하려니와 그는 우리를 靈的生活의 沙漠과 險한 地境을 건너게하시고 畢竟 天國化한 朝鮮이란 가나안 福地의 實現을 보시지못하시고 가시었으니 그의 가심은 그 事業을 繼續하야 요단강을 건네고 가나안 福地를 占領할 여호수아의 輩出을 促하는줄 안다.

趙昇濟

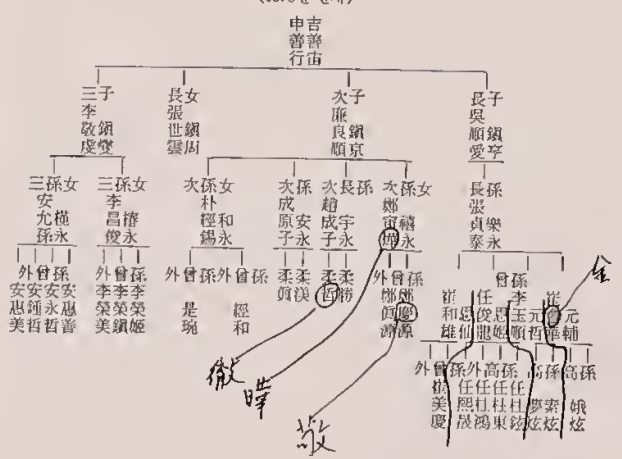
故靈溪吉牧師님은 우리朝鮮敎界에 巨人이시며 靈界에 大寶이시고 우리朝鮮敎會歷史半百年동안에 無二의 大先知者이었음으로 今日같이 信仰의 危機에 있어 追慕의 心情은 眞實로 悲切痛切하도소이다.

오! 敬慕하옵던 先生이시어 先生께서 사랑하시던 우리朝鮮敎會는 오직 믿음으로 全財產을 삼고 예수님 만으로 全生命을 이루라고 기도하시고 하나님께 哀願하시옵소서.

却說 나는 더욱 先生과는 靈的緣因이 깊도소이다. 二十歲前後에 四年동안이나 西伯利亞曠野에서 風雲客으로 漂泊하다가 故國에 돌아오니 그때에는 先生의 深奧하신

선생의 유족

(1978년 현재)



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KIEL, SUN-CHU

FORWARD MISSION STUDY COURSES

EDITED UNDER THE DIRECTION OF
THE YOUNG PEOPLE'S MISSIONARY MOVEMENT
OF THE UNITED STATES AND CANADA

KOREA IN TRANSITION

(N.Y.: Laymen's Missionary Movement, 1909)

N. B.—Special helps and denominational mission study literature for this course can be obtained by corresponding with the Secretary of your mission board or society.

daily that knew no cessation. But it was like praying into space, for there was no wonderful manifestation, nor any special answer. Things were as they had always been. The same sun shone, the same gray earth and brown hills mocked them, the same birds made light of it. Why should they pray? Give it up and be happy. Thank God for his good gifts and blessings. Thank him for forgiveness. Thank him for a promised home in heaven. Be reasonable! It may in the end reach fanaticism if we be not careful. But you may not reason with the swell of the ocean or the tidal wave. Some hidden power unseen lifts the mighty weight of water, and to try to stem it with our feeble words would be as wise as such reasonings with these praying souls. The months of autumn dragged by, the last of 1906. Into 1907 the year was launched, and still daily groups gathered for prayer. From all points of the north land, too, came Christians to the study class, seven hundred of them! What had they come for? To study the Bible, of course; to get hold of who Matthew was, and John, and the rest of them; to find what were the leading thoughts of Paul's Epistles, and perhaps the Book of Revelation. They

had walked, some of them, a hundred miles, some more, some less, carrying their rice on the back which was to serve as board while attending. It was quite the thing this going to Ping yang to study. They would sing hymns, and hear sermons, and rejoice and be glad, and go home and tell others about it. Now they are gathered, and when the evening meetings commence the great church is filled; fifteen hundred people. Little did these country folk dream of what was before them. Had they seen all, doubtless many would have turned back, flying for their lives in fear and consternation.

The Crisis

For several days the ordinary meetings were held, till at last came Sunday night to which all had looked forward with great hope and expectation. Dr. Baird took the service. Under his leadership they expected to win what they hoped for, but instead it was a dry tasteless meeting. All the powers of Satan seemed to be against them. "Dead?" said Keel, "Oh you never experienced anything like it, the whole place was just *whing* with nothingness. Some tried to confess, some tried to pray. It would not do, and the meeting dispersed and went home." Intensified in their

longings by this defeat, the missionaries and the native leaders gathered with redoubled earnestness in prayer. Something was needed, something within the possibility of attainment, something that must be won at all costs, this answer that would respond to the accumulated longings of the past months must come. There was nothing else in life, no other objective point, just this and this only. It was God's to give, and the time had come. They would keep on. To stop was impossible. Let everything be forgotten but just to pray. Let heart and soul and mind enter, for the stake is none less than God himself, and the conditions involved are all the eternities.

ming of the irit

That night they met again, Jan. 14, 1907. It was a great meeting and a wonderful Presence seemed imminent. "We all felt that something was coming," said Mr. Lee. Under a canopy of united audible prayer the whole meeting became electrified; "the Spirit of God seemed to descend." Man after man arose, confessed his sins, broke down, and wept. Until 2.00 A. M. the meeting continued with confession, weeping, and praying.

Enlisted

Into this marvelous experience moved the

whole community, native as well as foreign. Hereafter at the noon prayer gatherings new hope had come, but also fear, awe, and wonder at the mighty mystery overshadowing them.

Message Through Keel is "Confess"

It was the next night, and Keel was on hand to speak. "From the first it was not Keel's face", said Elder Cheung In-no to me. Keel was once stone-blind, is partially blind still, but here was a face of great majesty and power; a face on fire with purity and holiness. It was Jesus, it was not Keel. He spoke of John the Baptist, and how he called on men to repent and confess. There were no fashionable church joys in this gathering, but strange intimations of death and terror. The flashings of Sinai were over and about them. "There was no escape," said Cheung, "God was calling. An awful fear of sin not experienced before settled over us. How to shake it off and escape was the question. Some did run away but only to come back in more intense distress than ever, with death in the soul and written deep-lined on the face. 'O God, what shall I do? If I make my bed in hell, thou art there; if I take the wings of the morning and flee, even there dost thou follow me.'" Thus these hundreds gathered

under the fearful pall of conviction. The day of judgment had come, and squirm and dodge as they would, there was no escape, none whatever. It was death; die they must. At the sound of the preacher's voice and in face of the conscious presence of a great and awful God, what were they to do? And yet they could not confess; to unveil the secrets of the past would be shame unspeakable, and social, material, eternal ruin. They would say, "I am undone. I am a lost man," and let it rest. Some did try this but found no relief, more fearful than ever were the pent-up agonies of the soul. Name it they must and so rid the breast forever. Keel, in this moment of inspiration, was to the crowd as John the Baptist. "Confessing their sins." Confess was the word that he was compelled to say, and confess was the act they were compelled to do. It was a life and death struggle, every man with the angel on the banks of the Jabbok. All the reasonings of the heart came in to restrain them. "It will defile the ears of the hearers if I confess." "It will disgrace my family." "It will socially ruin me." "It will hurt the Church." "I'll die, but I can't confess."

No Escape

Pastor K. C. Pang was present, and two years later, when telling the writer, said: "It was a great sign and wonder, just as though Jesus were present right there, and there was no escape. I saw some struggling to get up, then falling back in agony. Others again bounded to their feet to rid their soul of some long-covered sin. It seemed unwise that such confessions be made, but there was no help for it. We were under a mysterious and awful power, helpless—missionaries as well as natives."

A Mother's Deed

A wave of prayer would then take the assembled multitude, and all would join at once, mingling their petitions with cries of agony. Then in a cessation this one and that one would arise, and calling for mercy tell of the burden of the soul. One, a woman, had in the Japan-China war, escaping for her life with her child on her back, found it impossible to carry so heavy a burden. She then dashed the child against a tree, killed it, and ran. She had repented, had given her heart to God, but here was this awful deed returned upon her, and out it must come.

Restitution of Money

Another had found a Japanese pocket-book which contained six hundred yen ($300

to get into touch with divinity. Our dear brother, S. J. Keel, was once a Taoist. Chang-ja one of the sages of this religion says: "The number one man is unconscious of his body, the spiritual man knows nothing of merit, the holy man thinks not of his name." Here is a verse of his, the opening poem in his book of writings. It pictures the greatness of the great as compared with the mediocrity of the mediocre who are looking on.

"There is a fish in the Great North Sea
Whose name is *Kon;*
His size is a bit unknown to me,
Though he measures a good ten thousand *li*
Till his wings are grown,
And then he's a bird of enormous sail,
With an endless back and a ten-mile tail,
And he covers the heavens with one great veil,
When he flies off home."

A strange, dreamy, elfish, Rip Van Winkle kind of doctrine is Taoism. Some scholars in China think they find in its teaching a relation to the Hebrew Bible and intimation of the Trinity, but Koreans see no such resemblance, and it is a dead cult as far as the peninsula is concerned.

It must not be supposed, however, that ancestor worship occupies the whole spiritual

realm of Korea. It is the great religion of the people; it is the essential belief of the orthodox, the all-necessary form to observe and follow, if one would be admitted to the society of the holy. You are required to be an ancestor worshiper, but you are not required to be a spiritual medium, or an exorcist, or a believer in hill gods, or dragons, or divination, or star influences. Nevertheless the whole land is shadowed by these as was Egypt by the swarms of locusts which came up to strip her. Mrs. Bishop says demon-worship costs Korea one million two hundred and fifty thousand dollars gold per annum.[1]

Belief in Demons

A graphic and correct picture of spirit existences in Korea is touched off by the pen of Dr. George Heber Jones: "In Korean belief, earth, air, and sea are peopled by demons. They haunt every umbrageous tree, shady ravine, crystal spring, and mountain crest. On green hill-slopes, in peaceful agricultural valleys, in grassy dells, on wooded uplands, by lake and stream, by road and river, in north, south, east, and west, they abound, making malignant sport out of human destinies. They are on the roof, ceiling, fireplace, kang, and

[1] *Korea and Her Neighbors*, 403.

come, I had not known to be fulfilled with the Spirit." As one result, the whole city of 50,000 inhabitants was mapped out and every man heard the gospel from some earnest heart blessed to overflowing.

To all parts of the land word had gone, and here and there similar manifestations occurred. From the old city of Seoul went a delegation asking for Keel; that he should come and speak to them, dear blind Keel! Led through the streets of the capital, he takes command of the meetings. What a thrill of influence accompanied, what deep and lasting results followed, even as conservative a man as Dr. W. D. Reynolds whole-heartedly acknowledges. Mr. Yi Chang-jik, for fifteen years a Bible translator and Christian writer, followed these meetings with the keenest of interest. He had no use for hysteria. "Besides," said he, "Koreans are inclined to make a habit of such extravagances and to think them real." But Yi was brought to his knees in a single meeting, and then went to Keel saying, "Please pray for me." "I watched Keel," said he, "was in the room with him. He seemed to pray all night, pray all night and then speak three or four times a day, led here and there

by the hand, and never seemed to be tired. His words were like a prophet's risen from the dead, none could withstand them." In Seoul also many repented and flocked to the meetings. To this day permanent and lasting results go on and on.

Chinese Seekin, Light

Wider than Korea have the influences extended. Sometimes we say, "Would that some colossal force might lift China; would that God might get under China and break her up forever;" with her submerged millions, alive and not alive, human and yet hardly human, sane and yet insane, filled with all of hell and almost none of heaven, dense as armor-plate in the matter of conscience and soul. What can save China? Can poor humbled Korea count for anything in the lifting of China's millions? In Mukden, Manchuria, they had heard of great revivals in the land of Korea. Two elders would come and see. But they came too late, and the meetings were over. Ping yang was quiet, there were no special gatherings, and the old world had returned. Why had they come so late? What made their mission impossible was the fact that they could not speak Korean, and no one in Ping yang could speak Chinese. But

they had come Chinese-like all out of sense and season. We are told that they called first on some non-christian Chinese merchant and asked if there were any *Yesoo Chow* (Christians) in Ping yang. "Plenty," said the merchant. "Are they good?" "Yes can do," was the reply. "How do you know? You are not a Christian." "Know? My belong merchant I savez. Korean man no good pay. One man very bad catchee much merchandise no pay, never will pay, never can pay. Afterwards same man came all makee pay up. My velly glad. I say, 'Why you pay now? You no pay before.' Korean man say, 'Now I belong Christian, not Christian before, now I pay.' Yesoo Chow velly good."

Prayer Together

They met with Keel and others of the leaders and they walked in silence together through the city. They prayed, the Chinese in their unintelligible monosyllables, and the Koreans in their world-forgotten language of antiquity. Back to Mukden they went. Mr. Goforth, too, came at about the same time.

Prof. Brown on the Manchurian Revival

As to the results I will let Prof. J. Macmillan Brown tell from a special article recently written. Prof. Brown is a hard-headed Scotchman, a graduate of Oxford, professor

of English Literature for years, and a non-christian. He says: "The Manchurian revival began in Liaoyang on the return of two elders from Korea, bringing news of the spread of religion in that country. They and Mr. Goforth, a Canadian missionary from Ho-nan, who had also just visited Korea, gave an account of the movement to the church at Liaoyang. And at once similar phenomena took place. They came to Mukden and the excitement began there in the same way. It was here that Mr. Webster's personal observation of the movement began. He tells of the crowded church, and the sudden emotional infection that seized it without apparent cause; for the evangelist gave his story in a quiet tone and unimpassioned way. Twice a day the crowd came through the miry streets (and there is nothing to surpass the mire and ruts of Mukden) and the bitterly cold winter air to listen to the story and the appeal. Men and women broke into fervent prayer who had never uttered a prayer in public before. Strong men broke into sobs and threw themselves on their faces and wept. Others made wild confession of the sins of their former life. All vied with each other in

generous gifts to the cause of evangelism, and in restitution to those whom they had wronged. They offered land, houses, a tenth or more of their incomes or salaries. Some offered gifts in kind; like a Chinese, who said he had received a great blessing, and had nothing to offer by way of expressing his gratitude 'except a black calf with a white stripe' which he offered. Then volunteers came forward and went out to the villages all over the province to tell of the strange thing that had occurred, and to stir like enthusiasm.

Words of Missionaries

"One or two extracts from the letters of the missionaries will describe it better than anything second-hand. 'Even outsiders have been drawn into the tempest of confession and prayer, and in some cases great fear has fallen on the neighborhood. One man who had been associated with highway robbers, and had been submitted to torture during six months to extort a confession from him, but in vain, came forward at these meetings and confessed his sins and writhed in agony on the floor for a long time.' Dr. Phillips of Newchwang writes that he had 'a strong temperamental prejudice against revival hysteria in all its forms,' yet he describes

a meeting he attended as 'something beyond his experience and outside the range of mere hysteria: 'The very air was electric, and above the sobbing in strained choking tones men began to make confession. Words of mine will fail to describe the awe, and terror, and pity of these confessions, mostly of trivial offenses yet leading to bitter remorse; it was the agony of the penitent, his groans and cries, and voice shaken with sobs; it was the sight of men forced to their feet and impelled to lay bare their hearts that moved one.'

Interest at Fakumen and Hailuncheng

" 'At Fakumen, seventy miles to the northwest of Mukden, it was the same storm of prayer, confession, and agonized weeping, and boundless generosity. Two men confessed each to murder and looting during the Boxer year. Many fell in a trance on the floor. Such crowds inside and outside the church had never been thought possible before at Fakumen.' 'At Hailuncheng, recently colonized, after a period of indifference the whole audience fell on their faces, loudly crying for mercy.' "

An Unprecedented Movement

Prof. Brown, in the article previously referred to, goes on to say: "It would be a remarkable movement in any part of the

world; it is unprecedented and striking in China."

But One Explanation

Thus from the sorrows of this old land, and through the instrumentality of many praying Christians, there has gone forth this light that is flashing on and on through the palpable darknesses of China. Who but the Spirit of God was back of it? Who but he could so unveil the mysteries of the soul? Who make these sordid, cankered races appreciative of the pure and beautiful?

No Defense Needed

There are no criticisms to offer. Why was it thus and thus? Why such confessions? Why not more order? Where were the Methodist Discipline and the Presbyterian Rules for Worship? These are all vain and useless questions. The whole revival was after the order of persistent prayer; it was according to the needs of the time and place; it was of God, and so let all the earth be silent.

Keel's Conclusion

The writer was far away in America when the revival took place. Keel wrote him a letter on the 25th day of the first Moon, right in the whirl of it, and among other things he said: "If God had not manifested thus his Spirit, the Church of Korea would have been great only in appearance, but Satan would

have ruled, and I fear few would have been saved. No power can tell of the blessing, nor can I write with pen all that God has done. My prayer is that the Spirit may be poured out on you as he has been manifested here."

Ping yang's Supreme Wonder

In all the wonders of the ages, that the ancient walls of Ping yang have enclosed and looked down upon—wonders that have included the splendors of the Tangs, the Hans, the Mings; wonders that are known nowhere but in the tinted and highly-colored East—the strangest, the most inexplicable, the most awe-inspiring wonder has been the turning of these long-lost races back to God.

SUGGESTIVE QUESTIONS ON CHAPTER VII

AIM: TO APPRECIATE THE RESPONSE WHICH THE KOREANS ARE MAKING TO THE GOSPEL

I. *Self-propagation by the Native Church.*

1. Is it not the main business of the missionary to preach the gospel?
2. Has he any right to surrender this work to others?
3.* What advantages has the missionary as an evangelist over the native Korean?
4.* What advantages has the native Korean over the missionary?

Choong-Han Chung

Chapter III

IV. Role of the native leader: Kil Son-Chu

1. Introduction

Now that we have established the historical setting of the Great Revival, it is time to focus upon the critical contribution of the Kil Son-Chu, the charismatic Korean leader whose preaching at that eventful Tuesday evening meeting set fire to the hearts of worshipers.

Kil Son-Chu's unique ability to draw Koreans to Christianity in total commitment resulted from his personal strength, background and vision. In a very real sense, he as an individual embodied the movement of the Korean nation from the cultural past, into a new understanding of the nation and the world, and toward the promise of a new future. His personal strength of character, his willingness to strive toward a goal with total commitment while simultaneously keeping his mind and spirit open to clearer, even diametrically opposite, inspiration, and his unquestionable dedication to the welfare of his fellow citizens even before himself, forged within him a credibility that was irresistible to the people around him looking for a trustworthy example to follow.

2. Biological View

He was born March 15, 1869 in northwest Korea. He had sought

Kil, Son-Chu

spiritual refuge in the traditional religion of Sun-Do from 17 years of age to escape the pressure of the tragic circumstances, tremendous turmoil and social upheaval surrounding Korea during the late 19th Century.

For 9 years, from 21 to 29 years of age, he devoted himself to sun-Do, worshipping according to tradition on a mountain. Sun-Do is a kind of Korea Taoism in which a disciple devotes himself toward attaining eternal life on the earth through rigorous physical training. He acquired occult power or a form of charismatic energy from his disciplined life of devotion, and established himself as a master of Sun-Do, becoming famous in the Pyongyang area. He sought truth through his own paths of understanding and explored the spirit of the times. He thought that the reconstruction of a nation could be achieved through the religion being created within that nation. Consequently, he devoted himself to a search for the true religion.[16]

It is important to keep in mind that during that time his intent, his driving motivation, was to seek the spirit of the times and to reconstruct the waning nation using his understanding of his country's past, its present condition and its future needs. In a word, he was a patriot worrying about his nation's future.

After he saw the conversion of his best friend and read *Pilgrim's Progress*, given to him by that converted friend, he started agonizing in doubt about the efficacy of Sun-Do for the

[16] Kil Jin-Kyung, *Young Gye: Kil Son-Chu* (in Korean)(Seoul: Jong-Ro Publishing Co., 1980), p. 41.

welfare of his nation.

It has been related that one midnight he was on his knees praying strongly. Rev. Kil Jin-Kyung describes the scene of that night:

> "Sweating strongly he prayed 'please let me know whether Jesus is true God or not.' After he had just asked, he was surprised to hear a sound like 'Kil Son-Chu!' Kil Son-Chu! Kil Son-Chu!', from the air. While he was on his knees, he prayed, 'My Father, my Love, please forgive my sins and save my life,' At that time he finally called God 'Father.' He recognized himself a sinner and wept loudly and bitterly....He could feel only joy and peacefulness in his mind. His pessimistic view of the world was conquered by joy. Afterwards his nickname was changed from Hercules to Madman of the Gospel."[17]

All the enthusiasm he had concentrated before in his devotion to Sun-Do, now, in the beginning of 1897, he poured into Christianity. His zeal was tangible in prayer and Bible study.

3. The Character of His Faith

Picking up some of the inspiring customs of traditional religion which blended into and enhanced the spirit of Christian worship, Jang Byung-Il explains this weaving together of tradition with the new faith this way:

[17] *Ibid.*, p. 72.

"To pray at fixed time everyday was a tradition transferred from Sun-Do worship. Kil Son-Chu understood that the prayers of Christians were a pathway to God, so he tried different ways of prayer. He didn't think that a prayer was a simple program of worship. To pray was a moment, and hours, to meet God in a sense of the ultimate state of being....It was a fact that Kil earned his spiritual power through his prayer. His prayer was a spiritual struggle and truly a life and death struggle. He always devoted himself in prayer and asked unyieldingly to God for all his needs through prayer."[18]

Therefore prayers at dawn and noon, prayers in unison, were originated from Kil Son-Chu. Between them, especially the prayer at dawn each morning became a great fundamental work of the Great Revival of 1907. About this Min Kyung-Bae writes: " A prayer meeting at dawn each morning became initially a typical model, and a prayer in unison that the whole audience prayed out loud in worship was originated by him also."[19]

Kil Son-Chu established his own eschatological perspective from the Bible. He had read Revelations 10,200 times and New Testament 100 times, Old Testament 30 times. Kim In-Suh said that although his eschatology was a negative attitude for the present world, yet he had a strong faith in an earthly paradise. So Kim In-Suh called Kil's eschatology a "Cho Sun theology."[20]

[18] Jang Byung-Il, "A Torchlight of Revival Movement," *Christian Thought* (in Korean), Vol. X (1966, 12), pp. 71-72.

[19] Min Kyung-Bae, *op. cit.*, p. 350.

[20] *Kim In-Suh's Complete Works* (in Korean) (Seoul: SinMangAe, 1976), p. 70.

It is Min Kyung-Bae's opinion that Kil's greatness of faith was shown in his strong belief in the promise of a heaven on earth.

> "He didn't remain exclusively in the faith of the Korean Christian church as a tradition. For him, the Christian faith was an incarnate event in which he could be a witness to Christ as well as having a mission in national history. It is the Christian faith as preached by him which reconciled the Korean church and society."[21]

4. Conclusion

Upon becoming a Christian, Kil Son-Chu was able to resolve two problems with which he had struggled. As a Christian, he could attain eternal heavenly life on earth and could find in Christianity a true religion able to reconstruct his nation. One can see that his faith in Christianity and the process forming his theological perspective were on the same line progressing from his life before conversion.

We can draw our conclusion that his faith in Christianity and the process forming his theological perspective was set upon a continuous line connected with his life before conversion because he could find an absolute possibility only through Christianity to realize his belief that an awakening of Korean people by a true religion would be the only way to reconstruct the nation.

[21] Min Kyung-Bae, *op. cit.*, p.352.

So he interpreted the Book of Revelations in terms of an eschatological perspective of the situation of his days, and emphasized a degenerate age and the Second Advent of Christ. Through this work he demanded that people confess their sins, and he tried to give new hope and consolation to the people faced with national crisis at that time.

A report of a missionary confirms this viewpoint regarding the result of the revival:

> " We believe that the church has been purified by the confessions, strengthened by the conviction of sin, and raised to a higher place by the spirit of love which prevailed. The power of the Holy Spirit has made weak men strong...., and for many it was a time of new birth in their religious life."[22]

Another missionary said:

> "....Certain results stand out conspicuously as being the outgrowth of that experience. One of these was the deepening among the Christians of the knowledge of righteousness and sin....The revival brought upon the heart of the church a deep impression of the exceeding sinfulness of sin and of the everlasting obligations of righteousness."[23]

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[22] *Northern Presbyterian Report for 1908*, p. 302. Quoted by Paik, *Ibid.*, p. 376.

[23] *Korea Mission Field*, Vol. 4, No.5 (May, 1908), p. 70.Quoted by Paik, loc. cit.

Chapter IV.

V. Conclusion

As outlined above, prior to the revival meeting of 1907, within the Korean church there were many people trying to find new courage and confidence, and trying to organize the country in order to avoid annexation by Japan. Many people of those days had drawn near to Christianity and the Christian church in search of that courage and that sense of unity and organization.

The Great Revival of 1907 looked outwardly like a religious movement which merely emphasized a future life, peaceful living in Paradise, and the conviction of sin; but, strictly speaking, it sprang from a type of faith that was initially a pursuit of worldly purpose and of practical and methodical value, but then matured to an ultimate purpose of attaining the world beyond and following primary patterns of faith. That is, the revival awoke Korean Christians to a providential faith, and gave them a new historical conviction that Divine Providence could work through and for the government, with a deeply recognized sense of the agony and glory of individual and nation. Although they were in a desperate state of nation at that time, they could - with Christianity - hold on to hope.

In fact, the process of a non-nationalization and anti-political approach had to be interpreted in terms of this viewpoint. Apparently the Great Revival brought about a non-nationalization phenomenon and cut off the stream of national movement for

This is the one point I question. In fact the revival gave Korean Christians their hope that their nation could be restored, which explains the prominent role Kil Sun-Chu played in the Sam-il undong.

independence. But, as we saw, the character of the revival through the role of Kil Son-Chu, was consequently possible through the internalization of faith caused by the Great Revival of 1907 that the Korean church could have an internal linking in Korean people.

The positive proof of the genuineness of the Great Revival lies within the resulting rebirth of the Korean church. The contributions and guidance of leaders like Kil Son-Chu who celebrated the Christian faith within strong cultural traditions and with a fervor born of deep personal seeking and conviction gave the Korean church its own unique character. The strength of this foundation has been proven by the survival of the Korean church, despite severe testing, as an exemplary moral and spiritual force in the world.

Very good paper, with significant
use of original sources as well as significant
secondary sources.

A)

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Elder Bang, now 55 years of age, is the oldest man in "seminary." He is pre-eminently the "traveling" evangelist, a has had to do with organizing more country groups than any oth man. In 1894 he was a leader of a band of Tong Haks,—revo tionists who tried to overthrow the government and exp foreigners. Fleeing for his life, he came to a little village whe Mr. Lee and I were preaching and followed us to Pyeng Yan His son, now in America, has just been secured as evangel among the Koreans in California, and has organized eleven grou of Christians there.

Elder Song had declared himself a Christian after a beati received at the prayer meeting in 1894, when the persecution w inaugurated. He too was tied with the red cord, which mea that his crime was one worthy of death. He has for several yea been an itinerating evangelist.

Elder Ye in 1891 stoned the missionary on the streets of Pyen Yang. He was then a "yamen runner." After removal to Ge san he was converted and baptized in 1896. Accompanying M Snalley as cook on the itinerating journeys, he showed such ze and power in preaching the gospel that he was made a colpo teur and then an evangelist, and is now one of the main worker in the territory of the new station at Chai Ryang.

The last of the seven to receive baptism (in 1897) was Elde Kil Sun Chu, the most eloquent preacher and the greatest spiritua power in the Korean Church. Of good family, the son of an ex official, with a good classical education, a druggist and physi cian, he was a searcher for the truth and often spent days in th mountains in meditation and prayer. Standing with bare feet i the snow and pouring cold water over his bared shoulders tha sleep might not interrupt his long continued prayer, he, like hi intimate friends (now Elders Kim and Chung), was longing fo and seeking some light upon life's mysteries. Kim first found th Christ and then led Kil into the light. He is now the "Spurgeon" of Korea, a mighty power as he preaches to the congregation o 1,500 people in the Central Church, or teaches in the training classes, or conducts evangelistic services in the capital or in som country church.

Blind in one eye, he was saved from total blindness by a operation for cataract performed by Dr. Whiting, the whole church joining in prayer for the success of the operation. A deep thinker and a man with a clear perception of spiritual truths, o beautiful spirit and of rare good judgment, we eagerly look for ward to his becoming the pastor of the largest church in Korea.

EQUIPMENT FOR EDUCATION SORELY LACKING

It is from such men that the ministry in Korea is now being prepared. Their course of training involves three months of each year for five years spent in classroom work, supplemented by a course of reading, by attendance upon several conferences in Bible training classes, and by teaching in several of these classes. The rest of the time, probably seven months of each year, is given to the oversight and care of the churches, for which they receive salaries of from $90 to $150 a year. None of them read or speak English. Their instruction is in the vernacular.

For this theological seminary we have no building and we are greatly handicapped. In fact, in all our educational work we are meeting a grave crisis because of inadequate equipment of buildings and endowment. The only educational building in the station provided for men is the academy, which when crowded will accommodate 150 students. Fifty men who applied last year were

"An Educated Ministry in Korea"
by Samuel A. Moffett

KIL SUN-JOO

Rev. Dr. Kim Chang-In

Rev. Dr. Kim Chang-In is the Pastor of Chunghyun Presbyterian Church, President of Chunghyun World Mission, President of Trustees "Mission for North Korea", President of the World Athletic Mission, Moderator of the Christian Leaders' Conference, Adviser for Korea Evangelical Fellowship, President of the 1988 World Evangelical Crusade. He was born on 18 November 1917 at Pyunganbuk-do, Korea. He was formerly President of 1980, 1986 World Evangelical Crusade and President of Korea Bible Society. He came to receive the Faith through his father, who passed away before Chang-In was 8 years old. He attended the Church regularly and before he entered Middle School he had read through the Bible 14 times. His wife's name is Myung Shik Park and they have 3 sons and 3 daughters and 11 grandchildren. He can be contacted at:

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Kim, Chang-In

김정목 목사

주

50 년

역 기

성 념

때……1959년 4월 30일 오전11시

곳……인 천 중 앙 교 회

대한 예수교장로회 황해노회

김 정 묵 목 사 약 력

주후	1886년 6 월 26일	황해도 신천군 용문면 석화동에서 김 제문씨의 장남으로 태여나다
〃	자1893 〃 지1901 〃	한문을수학
〃	1902〃	황해도 신천군 용문면 북우리 이신배씨의 장녀 진실양과 결혼
〃	1902 〃 1월	황해도 신천군 두라면 청계동 안중근선생의 권면으로 천주교에 입교
〃	1907 〃 10〃	황해도 신천읍 김익두 전도사의 전도를 받고 신교로 전환
〃	1908 〃 4〃	선교사 사우업 목사에게 세례받고 당일로 본교회(석화)집사로 피선
〃	자1910 〃 1 〃 지1911 〃 9〃	황해도 송화군 장촌. 장연군 이도. 상은 등 三처교회 전도인 시무
〃	1910〃12〃	황해도 재령 성경학교 입학
〃	자1911 〃 10 〃 지1916〃 9 〃	황해도 장연군 지경 최촌. 마녀. 낙홍. 청계 이도등 六처교회 전도사 시무
〃	1914 〃 4 〃	평양신학교 입학
〃	자1916〃10 〃 지1919〃11 〃	황해도 장연군 용연면 용연 석교 동군해안면 소순등 三처교회 전도사 시무
〃	1919〃11〃	평양신학교 제12회 졸업
〃	1920 〃 6 〃	황해노회(제18회)에서 목사 안수
〃	자1920〃 6 〃 지1923 〃 6〃	황해도 장연군 모감면 상은 송화군 상양면 기산등 두교회목사 취임시무
〃	자1923 〃 7〃 지1925〃 6 〃	황해도 평산군일부. 봉산군일부 서흥군일부에 전도목사로 황해노회에서 피송받어 十八처교회 목사시무
〃	자1925 〃 7〃 지1926 〃 9〃	황해도 장연군 백령면 중화동 가을. 진촌 사곶 화동등 五처교회 목사시무
〃	자1926 〃10 〃 지1931〃 4 〃	황해도 장연군 모감면 상은 송화동 장양면 기산 창령 三처교회 목사시무

주후	1927년 9월	평양신학교 연구과 입학
〃	1928〃 7〃	동교 연구과 (제二회) 졸업
〃	1923〃 9〃	황해노회 부회장 피선
〃	1930〃 9〃	황해노회 회장 피선
〃	자1931〃 5〃 지1933〃 9〃	황해도 송화군 송화 읍내리교회 목사시무
〃	자1933〃10〃 지1943〃 9〃	황해도 송화군 송화면 무초동 연방면 차촌 장연군 장연면 철동등 三처교회 목사시무
〃	자1943〃10〃 지1946〃 9〃	황해도 장연군 장연면 철동 낙도면 마여 낙 흥 석장등 四처교회 목사시무
〃	자1946〃10〃 지1949〃 9〃	황해도 송화군 도원면 매계 장연군 장양면 삼가 연산등 三처교회 목사시무
〃	자1949〃10〃 지1950〃 6〃	황해도 송화군 연정면 운천 도원면 매계삼가 등 三처교회 목사시무
〃	자1990〃10〃 지1951〃 1〃	황해도 송화군 연방면 장촌교회 목사시무하가 피란월남
〃	1953〃 5〃	인천 중앙교회 설립
〃	1956〃 5〃	인천 중앙교회 40평 신축

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김정묵목사약력

주후	1886년 6월 26일	황해도 신천군 용문면 덕화동에서 김 제곤씨의 장남으로 태여나다
〃	자1893〃 지1901〃	한문을수학
〃	1902〃	황해도 신천군 용문면 북우리 이신배씨의 장녀 진설양과 결혼
〃	1902〃 1월	황해도 신천군 두라면 청계동 안중근선생의 권면으로 천주교에 입교
〃	1907〃10〃	황해도 신천읍 김익두 전도사의 전도를 받고 신교로 전찬
〃	1908〃 4〃	선교사 사우업 목사에게 세례받고 당일로 본교회(석화)집사로 피선
〃	자1910〃 1〃 지1911〃 9〃	황해도 송화군 장촌, 장연군 이도, 상은 등 三처교회 전도인 시무
〃	1910〃12〃	황해도 재령 성경학교 입학
〃	자1911〃10〃 지1916〃 9〃	황해도 장연군 지경 최촌, 마덕, 낙동, 청계 이도등 六처교회 전도사 시무
〃	1914〃 4〃	평양신학교 입학
〃	자1916〃10〃 지1919〃11〃	황해도 장연군 용연면 용연 석교 등군해안면 소순등 三처교회 전도사 시무
〃	1919〃11〃	평양신학교 제12회 졸업
〃	1920〃 6〃	황해노회(제18회)에서 목사 안수
〃	자1920〃 6〃 지1923〃 6〃	황해도 장연군 모감면 상은 송화군 상양면 기산등 두교회목사 취임시무
〃	자1923〃 7〃 지1925〃 6〃	황해도 검산군일부, 봉산군일부 서흥군일부에 전도목사로 황해노회에서 피송받어 十八처교회 목사시무
〃	자1925〃 7〃 지1926〃 9〃	황해도 장연군 백령면 중화동 가을, 진촌 사곶 화동등 五처교회 목사시무
〃	자1926〃10〃 지1931〃 4〃	황해도 장연군 모감면 상은 송화동 장양면 기산, 창평 三처교회 목사시무

KIM CHI-HA

A MONTHLY LETTER ABOUT EVANGELISM

MONATLICHER INFORMATIONSBRIEF UBER EVANGELISATION

LETTRE MENSUELLE SUR L'ÉVANGÉLISATION

No. 4/5, April/May 1977

"...Do not be anxious beforehand what you are to say."

In a time when we sense a new zeal for evangelism emerging in Christian churches and communities we do well to remember that courts have not infrequently been transformed into pulpits by Christians who were summoned to give account of their faith. In the Acts of the Apostles the witness to Christ before courts and councils seems to be as "normal" as the proclamation in the market place.

That's why I thought the defense speech of the Korean poet Kim Chi Ha was "appropriate material" for a letter about evangelism.

To me Kim Chi Ha's "biblical radicalism" is a powerful testimony to the liberating power of Jesus Christ who can open the doors of jails and who can set free his disciples in the midst of prisons.

I admire Kim Chi Ha's fearlessness in front of his prosecutors and judges. But then fearlessness is not an exclusively Christian property. Here there is something beyond fearlessness: The unique freedom of the children of God over against principles, powers and ideologies - the power of the Living Lord who casts out all ideologies that offer "substitute salvation".

Here is a way of evangelism predicted by our Lord himself:

> "They will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them... And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit." (Mark 13:9ff)

Gerhard Hoffmann

WORLD COUNCIL OF CHURCHES · COMMISSION ON WORLD MISSION AND EVANGELISM
OEKUMENISCHER RAT DER KIRCHEN · KOMMISSION FUR WELTMISSION UND EVANGELISATION
CONSEIL OECUMENIQUE DES EGLISES · COMMISSION DE MISSION ET D'EVANGELISATION

Case postale N° 66 · 150 route de Ferney · CH 1211 Geneve 20/Switzerland

KIM CHI-HA

Kim Chi Ha's Final Testimony

From morning until after ten o'clock in the evening of December 23, final defense arguments were presented in Seoul District Court on behalf of Christian poet Kim Chi Ha. Much to the amazement of his defense attorneys and the spectators, Kim concluded the day's session with over three hours of intense and lucid talk, following a logical progression of thought without the aid of written notes. As Kim noted of himself, the many months' incarceration have helped him organize and clarify his thoughts -- so much so that he would not mind additional years to keep his mental processes active. On a more serious note, he asked not to be released until democracy could be guaranteed in South Korea, and with words which moved the audience to tears, he pledged his readiness to die in prison, should that be the cross he is to bear.

Being charged with being a communist, the bulk of his defense had to be aimed at refuting that accusation. As the trial drew to a close, Kim had succeeded in convincing everyone present, with the likely exception of the panel of three judges and the government prosecutor, that his are pure Christian motivations. As one Christian observer exclaimed afterwards, Kim made a "most honest statement", poetic and prophetic, while the prosecutor went to sleep in court. In spite of such a spirited defense, on December 31 Kim Chi Ha was found guilty as charged, and sentenced to a seven-year term. Whether this will replace the life-sentence handed down in 1974, which has subsequently been suspended and reinstated, is not yet clear. But in his opening remarks to the amused courtroom observers, Kim asked whether he would be raised from the grave to complete his prison term.

Kim's lawyers are full of respect for the manner in which their defendant has presented his own case in court. They and others observe that, rather than simply maintaining his pre-arrest level of mental activity, Kim has gone even deeper and has significantly expanded his awareness of his own and surrounding social realities. As a poet, he has been able to express this awareness as if in a vision, increasing the respect many have for his rare and indomitable spirit, and no doubt increasing the government's fears of the intellectual threat he poses.

The following are paraphrased excerpts from Kim's final statement in court:

Introduction: I want to extend special thanks to the prosecutor, who has requested that I be sentenced to ten years in prison -- I suppose he will have me rise from my grave so that I can serve the full ten years... (laughter from observers)

(1) I cannot understand the government's attitude towards me. That attitude has changed twice, once after the fall of Vietnam, and the second time after the March 1 Declaration was issued at Myongdong, at first they looked ready to kill me; really full of anger. But after the fall of Vietnam and the Myongdong incident they asked me to work with them. They know I cannot do that, and I am prepared to stay in prison

twenty, thirty, or forty years, when I see government ministers who should be in prison getting rich instead.

(2) They say I am against capitalism and in favour of communism because I was born into a poor home. How do they explain, then, that over 80 per cent of this people are still poor? Why don't those in the government attempt to distribute the wealth that some people make, for who is it who has access to travel and makes money by smuggling jewels and the like?, and who has been distributing money abroad?

It is the people of this country who are working and making the wealth, but they remain poor because of this system of oppression and exploitation. How can you say that it's wrong to fight against such oppressors? This country belongs to the Korean people -- those people who, according to these foolish prosecutors might become communists because they are poor. What a pity!

(3) I am a poet, and at the same time I want to be with the poor, share their suffering, tell their stories, and do something so that living in our country becomes pleasant again. If revolution is the only way for the poor to be freed from their poverty, that possibility must be left open. Man must live a human life. And since I am a poet, I should be permitted to dream about anything. Whatever the national ideology, a poet should always be permitted to write. (At this point Kim told a story about a Russian poet who was prevented from writing his poetry any more. In desperation, he finally committed suicide.) Are we going to do the same thing here, thanks to our Anti-Communist Law? That law should be understood and enforced lawfully, but it is not.

It is time that this country proves to itself that it has a social system better than that of Russia. Instead, it seems that I will be sentenced for a poem I have not yet written. Let's put it another way: it is my imagination which will be sentenced, and they say that this will be done to protect freedom!

All my basic human rights have been violated since my arrest. Like others, I used to eat, and as a natural result I used to go to the washroom. Do you know that I am not even permitted to have any toilet tissue? I have to clean myself with my finger. That's the way those people are retaliating against me. Is it true that this country is better than North Korea? I'm not so sure, and I think that, first of all, this government should repent for its own mistakes.

(4) The prosecution and government say that I am a Marxist and a Maoist. But my prison notes are filled with patriotic and Christian thoughts. These are my only concerns: my country, and Christianity. I am neither a communist, nor a Maoist. I am myself, Kim Chi Ha. I am a Korean. The only language I speak is Korean, and my writing is only in Korean. I am also Christian.

God is my father, and Korea is my mother. All of us will die, and ideologies will also die. Since ideologies themselves were made by man, they don't deserve that we stick to them. But God's truth is eternal. It is the only thought that deserves that we stick to it.

Loving our country and God at the same time is the only way to save our country. First of all, the people's energies should be fostered and not stamped on. If sometimes I speak about Marx or Mao, it's because, perhaps, there is a little something true in them. And if there is something true there, that must be used and not forbidden. But that doesn't mean that I am a Maoist. I am not a Maoist. Those prosecutors are just like children. They use words, the meaning of which they don't know.

Now I will enter my subject. It's very difficult, but I will try.

I. Maltuk: The theme of the play by this title is a National Democratic Revolution, which is not at all related to Marx or Mao. For example, there is nothing materialistic in that play. On the contrary, it is full of religious ideas. There is no dictatorship of the proletariat, and there is not even a class struggle there. Maltuk is not a worker, and one of the most important themes is Koinonia (Christian brotherhood). As further example, there is nothing about violent revolution in that play. The only words the prosecution doesn't like in it are bourgeois and exploitation. But I will say more about these later.

I am ready to sacrifice everything, even my own son, so that this country can enjoy a national and democratic revolution. I think that this country is also a part of the Third World, for a number of reasons. One negative reason is how the government is going along with the rich foreign countries for the neo-colonialization of this country. Christianity and nationalism will cooperate with each other in the coming Democratic National Revolution. It is not a so-called "people's revolution" as was experienced in China. If we look for something in Mao, it is for means, and not for purposes. I don't want a bloody revolution, but a peaceful revolution which will give birth to a society in which all men will be happy. It is not, first of all, a problem of capitalism, but one of oppression, and we must get rid of the oppressors.

II. Bourgeois and Bourgeoisie: The bourgeois are the corrupted people who are now controlling this country. I am against dictatorship and for respect of basic human rights. I am against oppression and for a guarantee of means of living to everyone. I am against the comprador system, and for an independent country. These three things I am for are the aims of what I call a National Democratic Revolution.

Many people are stirring for that now in Korea, and many Koreans are also stirring for the same purpose abroad. All those people, including myself, understand that that's the only way to build a country in which people are happy to be living.

This struggle started a long time ago. Hundreds of statements have been issued since the coup d'état in 1961, and there are plenty of good ideas in those statements. Someone should look at those statements and collect all the ideas which could be utilized as the basis for organizing action. Of course, the government won't like that suggestion. It sends people to jail (in Korean this becomes a pun, as jail is referred to as a "place of education"), but those jailed people rarely change their minds.

The funny thing is that it seems the revolution will not be the result of the work of intellectuals (ideologists). Instead, it will be the result of work done by priests and ministers. I think that a peaceful revolution could succeed quickly and in the near future, and once again, I feel that it will not be a communist revolution.

III. I have called that revolution a National Democratic Revolution because it is the people -- the whole people -- who will be the dynamic strength which brings about the revolution. I said the whole people. I could also call it a "united front", but by this I mean something very different from the "people's front" they talk about in communist countries. Very different for two reasons: (a) It is the people themselves who will be acting together -- in communist countries it's not the whole people, but a few, and the rest of the people have nothing to say. I would like to see a Congress in Nehru's style, in which people are united, but without uniformity. (b) The initiative will be taken by people inspired by Christian ideas and ideals -- people gathered with Christ in their midst, and working together in accordance with the revolutionary ideas which Christ brought to earth.

(In June, when Kim was examined by his defense lawyers, he was asked about Christianity, theology, and its relation to social realities in great detail. The second point above was in direct reference to the statements made earlier concerning Liberation Theology.)

Something along the lines I have referred to as the National Democratic Revolution began here two years ago with the formation of our National Council for the Restoration of Democracy.

IV. Lumpen Proletariat: The government found this word in my prison notes, and they believe this is communist terminology. By the same line of reasoning, since we say that tigers are of the same family as cats, can we conclude that the tiger is a cat? That exemplifies exactly the logic of the prosecutors. They should know what Christianity has to say about the poor and the outcast. Don't they know that Jesus was born in a stable? Don't they know that Jesus chose those Galilean fishermen to be the columns of his church? Don't they know that Mary of Magdalene was a whore? He is the one who is able to change people. He is the one, with the poor and the outcasts, who is able to bring about a peaceful, non-violent revolution.

V. The National Democratic Revolution: As I envision this, it will be brought to life and sustained by Christianity; by a faith in God which will become stronger and stronger. Marxists believe in the limitless powers of man. They changed God into Prometheus, but that's wrong. Mankind cannot find salvation in materialism. I do not know Marx very well, but I think that Marxism will not last very long. Look at what is happening in China or in North Korea. There, communism, be it Maoism or anything else, is looking more and more like a religion, isn't it? That is because materialism leads mankind to a dead-end. That's why the Chinese have been trying to find something else. Who knows, perhaps the Chinese are seeking Christianity? I believe that salvation for this world will come via revolutionary religion.

VI. The Methods to bring about a National Democractic Revolution: I am a believer in non-violence, but I cannot condemn all violence. We must attempt to harmonize violence and non-violence, using Christ's teachings (Kim quoted Scripture to illustrate his point). Though Christ was a practitioner of non-violence, in order for us to conquer evil, at some point there may be a need for violence, but with a final victory of non-violence. Jesus was a pacifist who knew the necessity of violence, and could use it as a psychological shock to break people out of their

ways and into thought. (In this portion of his statement, Kim made further references, quite similar to the points raised in his May 1975 Declaration of Conscience.)

VII. Communist in Christian Clothing: The prosecution said that I am a communist who hides himself under either democratic or Catholic appearances. When have I been hiding? I have always been hiding and talking in the open. I do not have anything to hide and I have not concealed anything. Even here in court, I have been saying that I am ready to pick up from Marx or Mao anything which might be good or right in their ideas. The government also found something in my notes about Marx + Jesus. I would have them recall that those words are not mine. They are a quotation from Hromadka (Czechoslovakian theologian) -- And they know that! But at any rate, I don't believe that Marx and Jesus can be mixed. Marx and Mao are also exploiters, and I don't like them. I don't accept the way the prosecutors are trying to make a Maoist out of me. They use the term "contradiction" as an example. That word must have been invented by God himself. Look at Genesis, Chapter 1. He had night and day, and together, they make up one day (in the Korean language this also becomes a pun). Aristotle put some order into logic. As far as I know, Aristotle lived before Marx or Mao, didn't he? The problem of solving contradictions is as old as the world. If there is a materialistic dialectics, there is also a spiritualistic dialectics. As a matter of fact, there are tens of materialistic dialectics. Any college student should know that fact, but it seems that our prosecutors don't know. How is it that these prosecutors, as soon as they find the word "tongil" (unification, unity), immediately find some relation to Mao? In Mao perhaps we will find some insights, but I do not like Mao. One reason for this is that, according to Mao, struggle is more important than unity. Mao is in favour of a permanent struggle -- unity being only temporary. I believe exactly the opposite: a temporary struggle in order to reach a permanent unity. Christ wanted to bring peace and love to this world -- not fights or hatred.

Moon Sun Myong had an interesting idea about unity and unification, but he's a failure because he sought an ally in the exploiters. He is trampling on the weak and poor, and he is hindering any kind of unification. Perhaps he is the anti-Christ, come to announce that a better world is coming soon.

(a) This society (the Republic of Korea) is deadly polarized. Everything is either black or white, either/or, a very sectarian country, and I should add a very schizophrenic country as well, in which pluralism and relativism are not permitted. It's either all good or all bad. I would say that our country is sick, mentally sick, and in order to have the country cured of its disease, we need people who have their minds somehow unified internally. People able to discern. We need a cultural, evangelical, and political movement to cure this disease, and that movement must be based on Christian ideals.

(b) To cure this society, in which hatred is the way to success, there must be a struggle against political and economic power. There also are many things to amend and to reform in Christianity. For example, churches are sometimes too concerned with money. It is important that the churches and Christians begin by reforming and amending themselves and their own groups, and must show to all society a model of fraternal

life. Some day, when people have seen that model, they will rebel against the oppressing powers.

(c) As far as North-South unification is concerned, a pre-requisite is to get rid of those whose interest it is to keep the country divided, and who have kept it divided for thirty years. The people of this country demand unification. The dictators should comply with the will of the people, if they are truly interested in their own future and in the future of this country. They should comply with the will of the people so that a peaceful revolution succeeds, and so that the people of this country may be happy. If the dictators comply with the will of the people, the unification of North and South will come soon. But before spring comes to Prague, spring must come to Athens. And when spring comes to Prague, there will be just one spring to be shared by all. I hope that very soon we will enjoy a spring in which there are no tears, no hatreds -- a spring full of joy, and of love, and of flowers.

(d) (Here the poet Kim described the coming of a new heaven and a new earth, in terms similar to those in Isaiah. He also referred to developing relations with the countries of the Third World.)

Conclusions: In order to build a better world, there is no other way than self-sacrifice in the struggle against evil. First, here in this country, the South must quickly become a free society. That is a condition for having the regime in the North melted, and for disintegrating the type of government which exists in the North. The problem is that our government refuses any kind of liberalization here. Therefore we will have to get rid of him (referring to President Park Chung Hee). It would be much better if he freely accepted a liberalization of this country, but since he doesn't accept it, we will have to force him to accept it. As much as possible this should be done without the use of violence. Before we succeed, in the meantime, we will have to go to Sudaemun (Westgate prison in Seoul). That's the cross, their sacrifice. People will have to be disgusted, but that's the way of Christ. That's the way by which he transforms sinners into saints, just like he transformed Mary of Magdalene, that whore, into a holy woman. Then we will enjoy a resurrection, and we will be next to the gate of a new heaven and a new earth.

Don't you think that we are very far from Mao Tse Tung? Then I am innocent, aren't I?

But I have something else to add: I know that a lot of students are in jail because of my Declaration of Conscience (for circulating it on the university campuses). Have those students freed! The "People's Revolutionary Party" (PRP) people are victims of a frameup. Have those people freed. And now, will you know that tomorrow is Christmas eve -- I hope that we will have much, much snow for Christmas as a sign that Mr Park Chung Hee is becoming lenient.

(Reprinted from Korea Communiqué No. 6, January 23, 1977)

BANQUET

HONORING

DR. HELEN KIM

President Emerita

Ewha Womans University

FOR

HER [illegible] YEARS OF SERVICE TO EWHA

UNIVERSITY ATHLETIC FIELD

TUESDAY, MAY 28, 1968

Cover Picture: *Ewha*, "Pear Flower"
by Professor Joon Lee

Dr. Helen Kim, President Emerito of Ewha Womans University, is being honored tonight for her fifty years of service to the University. She was graduated from the Ewha College in 1918 as the sole graduate of that year, and soon after assumed her teaching duties at Ewha. In June, 1924, she received a B. A. degree from Ohio Wesleyan University, and one year later her M A. from the Graduate School of Boston University.

She returned to Ewha to teach English and religion, and in 1930 she returned to Columbia University for work on her Ph D. which she received in 1931.

She served as the President of Ewha Womans University from 1939 to 1961. She has been vice-president of the International Missionary Council; president, Korean Association of University Women; vice-president, Korean Red Cross; chairman, Board of Trustees of the National YWCA of Korea of which she was one of the founders; president, National Council of Women of Korea; head of the Department of Information of the Republic of Korea during the Korean War. She has represented Korea six times at the United Nations, and three times at the world UNESCO meeting in Paris. She was a delegate to the World Council of Churches at New Delhi, India, 1961. She is a Roving Ambassador of the Republic of Korea.

Dr. Kim is one of the best known Christian women in the world. She has been chairman of the Commission on Evangelism of the Korean Methodist Church, chairman of the Commission on Evangelism, National Christian Council of Korea, and also president, Upper Room Evangelistic Association.

The year 1963 found her the recipient of three important citations Certificate of Order of Cultural Merit of the Republic of Korea, the Ramon Magsaysay Award for Public Service, and the Upper Room Citation for Leadership in World Christian Fellowship.

She holds honorary degrees from Boston University, 1949; Ohio Wesleyan University, 1951; Cornell University, 1954; Centro Escolar University, the Philippines, 1963; and Ewha Womans University, 1966.

Dr. Helen Kim

MENU

Hin-pap.....Steamed Rice

Kom-kuk.....Beef Soup

Tong-Kimchi.....Cabbage Kimchi

Khak-tu-gi.....Turnip Kimchi

Sinsullo.....Ambresia Cassarele

Ma-reun-chan.....Salted Walnut, Salted Beef Square, Salted Fish Egg

Ko-chu-jang Pokkum.....Red Pepper Paste with Beef

Ke-ja Chae.....Mustard Spiced Vegetables

Do-ra-ji Suk-Chae.....Do-ra-ji and Beef

Pyon-yuk.....Sliced Cold Beef

Jun-yu-uh.....Fried Fish & Squash

Tak-chim.....Boiled Chicken in Soy Sauce

Doen-jang-chi-ge.....Soy Bean Paste-in-Earthenware-Bowl

Ttal-gi.....Strawberry with Cream

Chat-bak-san.....Honeyed Pine Nut

Saeng-gang Cha.....Ginger Tea

Prepared and served by students of the College of Economics.

PROGRAM

Dr Okgill Kim, President, Ewha Womans University *Presiding*

Invocation.....The Rev Kyung Il Mah
The University Chaplain

Introduction of Guests at Special Tables.....Dr. Okgill Kim

Tribute to Dr. Helen Kim.....His Excellency Il Kwon Chung
The Prime Minister, Republic of Korea

Congratulatory Song.....Soon Ae Kim.....College of Music Chorus
Kyunsoon Lee, Director

Address.....“The Role of Women in The Next Half Century”
Dr Helen Kim

Presentation of Gifts

An Outdoor Overture.....Copland.....College of Music Orchestra
Mong Pil Kim, Conductor

Closing Prayer.....Bishop Whan Shin Lee

EWHA WOMANS UNIVERSITY CHRONOLOGY

May 31, 1886	Mrs. Mary Scranton, a missionary of the Methodist Episcopal Church, North, founded a school for Korean girls.
1887	Queen Min of Korea was asked to name the school, and she chose "*Ewha*" which means pear flower, and is a symbol of royalty.
1900	The Chung Dong campus buildings and dormitories were built.
April, 1910	Ewha College was started by Miss Lulu Frey.
1925	The name of Ewha Haktang was changed to Ewha Womans College.
March, 1935	A new campus site was bought in Shinchon and the College moved to the site.
April, 1945	By the order of the Japanese government Ewha's name was changed to Kyung Sung Womans College.
October, 1945	Following the liberation of Korea, the College work had expanded to such an extent that the College was changed into Ewha Womans University.
June, 1950	The Graduate School had been started.
September, 1951	The Communist invasion forced the University to flee to Pusan and set up temporary quarters on a windy hillside.
December, 1951	By this time, there were five colleges: Liberal Arts and Science, Music and Fine Arts, Healing Arts, Education, and Law and Political Science.
1954	The College of Healing Arts was separated into the College of Pharmacy and the College of Medicine.
1960	The College of Music and Fine Arts was divided into the College of Fine Arts and the College of Music.
1962	The College of Physical Education was started.
1964	The College of Home Economics was started.
1967	The Graduate School of Education was started.
As of May, 1968	Now there are two graduate schools, nine colleges and 46 departments.

THE ROLE OF WOMEN IN THE NEXT HALF CENTURY
INTERNATIONAL SEMINAR PROGRAM

May 29-30, 1968

Wednesday, May 29 .....Welch-Ryang Auditorium

10 A.M. Opening of the Seminar
Welcome Address
by President Okgill Kim

10 . 30 A.M Address by Dr. Margaret Mead

.....

Emerson Chapel

2 - 4 P.M . Discussion on Dr. Mead's Lecture

Seminar guests are invited to attend at discussion groups.

Thursday, May 30 .....Welch-Ryang Auditorium

9 30 A.M Address by Judge M.M. Bowker

10 . 30 A.M Address by Mlle. Madeleine Barot

.....

Classroom Bldg. Rm. 108

2 - 4 P.M. . Discussion on Judge Bowker's Lecture

Classroom Bldg. Rm. 109

2 - 4 P.M. : Discussion on Mlle. Barot's Lecture

HELEN KIM

QUESTIONNAIRE FOR:
DR. HELEN KIM

1. Could you tell what influence your Christian faith has had in your role as a key government figure?
2. In what ways have you felt the Christian Writer's Conference in Korea has been effective?
3. Would you give your views of the efficacy of Christian missions in Korea?
4. What do you feel are significant challenges facing Korean Christians? How are these being met?
5. What do you foresee for the future of the Christian Church in Korea?
6. Would you comment on the role of women in Korean life and culture and within the Church?

KIM - HELEN

EWHA WOMANS UNIVERSITY
SEOUL, KOREA

HELEN KIM

June 20, 1968

Mr. Don Crawford
Editor
1515 East Forest
Wheaton, Ill. 60187

Dear Mr. Crawford:

The following is my answers to your questionnaire:

1. I must say that I had only short term of office in the government during the war years. My Christian faith has meant everything to me at that time as at all times, but what influence my faith had in that particular role is beyond me to know.

2. Christian Writer's Conference in Korea has given the encouragement for the first time to the timid aspirants. They were awaken to know if and when they seriously work, they could become creative writers, too. The participants are fast becoming responsible writers in their fields.

3. Korea is like a vacuum when it comes to the religious loyalties of the people, and the people are willing and ready to accept Christianity. This is the time of great opportunity for Christian missions in Korea.

4. Indigenization of the Christian life in the homes and society is the great challenge, and the Korean Christians are trying to meet this challenge through their indigeneous missions.

5. The Christian church in Korea will grow in strength and become strong in its missions throughout Asia.

6. Our Christian women have done in the past and are doing at present their utmost in bringing about Christian revolutions in the life of the people, and they are the church in the true sense because whenever you visit a congregation more than three thirds would be women.

Thank you.

Sincerely yours,

Helen Kim

Helen Kim

HK:ick

Kim Sun-Tai

Joy in Darkness

KIM SUN-TAI

General Secretary for the Korean Blind Evangelistic Association
Lay pastor of the Blind Church

Every man desires a happy life and wants to travel peacefully along Life's highway, without any serious ups and downs to interrupt it. But life, whether short or long, does not always go along quietly and comfortably, like flowers growing quietly in a green-house. Yet man, in his pursuit of happiness, always assumes that it is to be found only on a pleasant road. In writing this, I should like to show from my own experience that even in the midst of despair, there may be joy and happiness.

As we live our lives, we encounter sickness that we did not want and often suffer much from poverty. Thus, in order to find light, we sometimes have to go through darkness; in order to find joy, we may have to travel the dark road of unhappiness. Of this, there can be no doubt. But I am certain that the man who has the will to find happiness, even in the midst of misfortune, will find it. This year, I am 30 years of age and the path by which I have come, these past years, has been one of much suffering and hardship. On the surface, it has seemed a mixture of all kinds of misery. But the will to live and faith to believe have made me what I have grown to be today.

I had the misfortune, because of the war, to become an orphan and also to become blind in both eyes. Before the Communist War, I had lived in a comfortable home and enjoyed the warm love of my parents and was getting along beautifully when, suddenly, one morning, the house was bombed into ruins and became a pile of ashes and I became an orphan without parents, a small blind boy unable to see my way, beating the earth in a frenzy of weeping. At that time, I was in fourth grade of primary school and was attending

KIM SUN-TAI

the Sunday School of the Wangsimni Presbyterian Church. These days, when I think of Elder Pyo Chai-Whan of that church, I wonder how different he now looks from what I then saw when I looked at him with my eyes.

As I think of those long-ago days and think of how I was disfigured at the time of the Korean War, I feel a tightness in my breast and wonder if I alone suffered in this way. So, as a blind orphan, determined to live, I fumbled my way along the roads, begging my way, often stepped on by people and crawling along until some kind person gave me a stick to lean on and so to make my way somewhat better. At this time, people in Seoul were trying to get away from the bombing by airplanes. In the East Gate market, there were many people selling melons, corn and watermelons. I held out my hands, begging, but far from giving me anything, they beat me and drove me away, cursing me as they did so.

After a couple of days, going without food became such a habit that I hardly realized how hungry I was. After several days without food, it took an effort not only to talk but even to breathe. It got so I couldn't stand it any more and I picked up and ate the spoiled melon skins that people had thrown away. The fly-specked corn cobs now tasted like good rice. It tasted better than white rice and "pulkogi" do today.

After begging for some days in this fashion, unexpectedly, I ran into the man who had been a business partner with my father. It was almost like meeting my dead parents and I was delighted. Remembering all the kindness he had received from our home, he took me to his house and I was taken care of there for a few days. I thought to myself, "Now I'm saved," and regarded him as my saviour and was happy for a short time.

But I soon found out how much hard work was involved in getting your food free in someone else's house. Within a week, it became a

living hell for me. This was a farming home, with much land, and they were quite well off. First, I was set to work fluffing cotton all day on a machine. Both hands became dried up like ferns and, with legs without strength, I worked all day treading the pedals on the machine. It was hard work. Sometimes, I took a sickle out to cut grass for the cows or went out and spent the whole day chasing the birds away from the grain fields.

The food given me was the left-over scraps from the tables and even this was only twice a day, barely enough to keep body and soul together. Then, if any guests came to the house, I was told to hide myself up in the attic or inside a big rice storage box. As time went on, it became worse and worse.

As fall came on, the work grew less and less. Finally, one night when it was raining and snowing, I was lying out on the wood floor of the porch, covered with a heavy burlap sack for a quilt, when I heard the sound of whispering going on in an adjoining room, which filled me with foreboding. What was going on? They were holding a family conference in the inner room, discussing what to do with me. I listened carefully and heard the grandmother recommend the following. "Tomorrow morning, let's feed him lye mixed with rice. That way, he will eat it and die without a sound, won't he." They, they could say that I had died of some disease and would bury me in the public cemetery. And so it was agreed. On hearing this, my heart began to pound and I broke out into goose-flesh. How could I get away from this place? How could I escape this dreadful fate and save my life?

Having heard these words, I could no longer stay in this house. Crying silently, I made up my mind and, that night, I slipped over the wall and, with my staff in my hand, tapped my way along the winding country road out to the automobile highway and fled all that night.

Though out of the house that was now a living hell and now free, I could not feel relieved and peaceful in my mind. The snow and rain continued to fall and ~~xxxxxxxxxxxxxx~~ my clothes were wet through. ~~I xxxxxxxxxxxxx~~ It was very cold. I had rubber snoes on my bare feet but hardly felt how cold they were.

I made my way to e place in Kyunggi Do called Kyung-an, where I asked what time it was and was told that it was 6:45 A.M., a time of dey that I shall never forget. My wretched life of begging had begun again. From that day, I travelled around from place to place eating whatever I could get. It is impossible to describe the suffering involved. From one point of view, it was travel without having to spend money, but as I now look back on it, I give thanks to God for His kindness through it ell. (Rom. 8:28."All things work for good to those who love God.") Sometimes, my hands and feet were so frost-bitten that I could do nothing but moan. I slept in ferm-yard wood-sheds where I became so chilled that my body baceme swelled from the cold and I almost froze to death. I would welk along the road and often fall into the ditch and hurt my back or cut my face and would flounder around.

But while going through this almost sub-human existence as a beggar fot ell this time, one thing I cannot forget was that when Sunday came, I would look for a church in which to worship God. When I did this, some people would think I was trying to beg something by coming there and some of them would sey to me, "There is no church here" and chase me eway. When I was given food, I would offer a prayer of thanks to God for it. Then tears would come neturally as I preyed, "Lord, help me along this road" and I would joyfully sing the hymn, "Leaning on the everlasting arms." One thing I was especially thankful for was that, because I was blind, I received more money

than other beggars. So I selected the cleanest money to put into the church offering. On the other hand, wherever I went, interestingly enough, people would urge me to learn fortune-telling and tell me that if I did this, I would soon be able to sit on my money-bags and that since I could do this, why should I go around begging like this? Some said that they would pay my way to learn it, but I refused.

For a year and eight months, I continued this begging life, when a new misfortune befell me. This was that my feet, which had been frost-bitten again and again, got to the point where I could no longer walk on them, painful as they were, and I asked the Lord, "Please take me" and then collapsed. God heard my prayer and had me admitted to the Pusan Children's Charity Hospital as a free patient for about six months. As I lay in my bed, I again sang hymns and prayed and was very happy.

Discharged from the hospital, I entered the Pusan Lighthouse, where there were blind boys and girls living and where I learned Braille, completed my primary school studies and went on through middle and high school. Later, I went on to Bible Institute and college. I cannot forget my middle school days. With no financial backing, I had a difficult time. So, at night, I would go out on the street selling gum and candy, which I carried in a small box, and would also go around blowing a flute to attract customers for giving massage. But God, who knew all about my situation, opened the way before me.

About the time I entered high school, an American missionary, Mr. Clark, helped me with tuition and living expenses and it became easier to get along. Enrolled among all the other students, I had to work hard to make my way, but managed to overcome these difficulties by

studying until late at night. My grades were good enough so that I received a scholarship and studied hard, with the idea of going on to college, but here the way was barred to me.

After the Military Revolution, it was necessary to take a national qualifying examination in order to enter college. Unfortunately, it was stated that blind students would not be eligible and the examination paper was returned. However, I was not discouraged. I was determined to struggle to make my way, even so. I went to the office of the Ministry of Education daily and hung around till closing time. Though I went there some 33 times, I was only made fun of by those who felt annoyed and therefore accomplished nothing. But with the qualifying examination only one day away, and feeling great impatience and discouragement, finally I secured permission for blind students to take the examination. As Paul says in I Thess. 5:18,"In everything give thanks", and in Phil 4:13,"I can do all things through Christ who strengthens me." I realized the truth of this afresh.

Following this, I entered Soongsil University and studied there for four years. I then decided to go to seminary to prepare myself to serve the Lord. Here, a new difficulty appeared in that there was no way to pay the cost of the course. However, while praying and thinking about this matter, I took the entrance examination. I passed the examination, but the money problem was still a pressing one. The day for paying the fees was only two days off and I needed 10,000 won and had no place to get it.

I went up to the cross that had been erected on the hill behind Soongsil College and begged the Lord to provide what was needed and He gave what had seemed completely impossible. John 14:1, "Let not your hearts be troubled; ye believe in God, believe also in me." Matt.11:28, ""Come unto me, all ye that labor and are heavy-laden, and

I will give you rest." These were the words of Scripture which opened the way for me. Also the words of the hymn, "Lead kindly Light amid the encircling gloom; Lead Thou me on." As I thought of these verses and sang this hymn and prayed, I realized again the unforgettable mirecle of the effective power of God and of His love for us. After this, by the Lord's grace, I was able to enter the seminary.

After entering, I was eble to gather some students for tutoring and thus to earn my fees, though it was hard work. There were few books for the blind in Korea end no textbooks at ell in Braille. So I had to make my own textbooks, which was a further difficulty. Particularly difficult were the Greek and Hebrew courses, which involved unimaginable difficulties. But with the help of many friends, the difficulties were overcome.

At the end of the second year in the seminary, I became engaged to b e married to a fine young woman end, ebout graduation time, we were married. While in college and seminary, I had lived comfortably in the dormitory, though the summer end winter vacations were quite a problem. Since I was an orphan, without a home, I talked to the faculty about the matter or visited in the homes of clessmetes. Now I was graduated end was setting up a small home end doing Christian work.

Each Saturday, there was Bible study with young middle school students, and an English conversation class, as well as practise with the choir. This filled the day. On Sunday, there was worship with blind people like myself, with whom I spent pleasant hours. The Sundays were always busy days. On Sunday morning, I went to a little church and there did the work essigned to me. Then I took the bus to the blind church where I taught a Bible class end was inspired by the prayers and presence of those who had already arrived before me.

During this time, I worked with a sighted congregation as church

evangelist, but there were difficulties in doing this and I decided to become a messenger to those who, like myself, were poor and weak and needing an Eternal Friend. I was truly grateful for the chance to serve daily with these people and with the unfortunate in the name of Jesus. But even this work does not always go as hoped. Thinking of the hymn, "I'm but a stranger here, Heaven is my home", I became a worker among these sightless persons, determined rather than to give cheap sympathy, to enter into their destiny. When it is hard to sleep because of these troubles, the thought of the sufferings of our Lord brings comfort. Even if God were quickly to give material ~~xxxxxxxx~~ blessings, I would still want to live for those who are poorer than I am. I want to live for the Lord who makes me strong when I am weak. As I look at the victory of the Risen Christ, I give thanks for the grace of God which sustains me and am certain of the blessing which works through living in the center of His power and the joy that comes in the midst of darkness, the hope that comes in the midst of despair.

As I think over the road by which I have come, there have been many harsh experiences. There has been melancholy and loneliness, fearful poverty, unhappiness and despair, but in response to my appeal to God, today there has come hope, joy and a people who are finding happiness such as they were not born to. As Paul says in I Cor. 15:10,"By the grace of God I am what I am." And so, to repay this grace, I wish to enter into the world that is undesired and despised, to give the Gospel, to ~~xxxxx~~ accomplish a new work, and to lead men out of despair.

Kim Yong-Joon

Born - Seoul. 1928

Education - H.S Kyonggi Technical
Methodist Theol. Sem - 3 yrs
Hankuk Theol. Sem. B.D. 1952
Univ of Michigan - language Engl. Eng. 18 mos
Princeton Theol. Sem. 1965-66. Homiletics.

Married - M.D. in 1953
3 dtrs + 1 son

Pastor - since 1952
President Presin Biblical Sem ~~1966~~ 1970.
Faculty - Yonsei Univ. Grad. School of Theol. 1965-1970
Homiletics.
Hankuk Theol. Sem since 1968.

찬 송 19장 (기뻐하며 경배하자)

1. 기뻐하며 경배하자 영광의 수 하나님
수앞에서 우리마음 피어나는 꽃 같아
죄와슬픔 녹아지고 의심구름 사라져
변함없는 기쁨의 수 밝은빛을 수신다

2. 땅과하늘 만물들이 수의솜씨 빛내고
별과천사 노래소리 끊임없이 드높아
물과숲과 산과골짝 들판이나 바다나
새와시내 수앞에서 기뻐하라 부른다

교 가

1. 이상을 우러르는 우리의 기상
저높은 관악산과 나름이 없고
진리를 사모하는 우리의 마음
보문산 푸름다워 변함이 없다

후렴 박애의 신앙 진리와 봉사 세기를 밝히는
불꽃이 되고 숭전대학 숭전대학
탐구와 진보 줄기찬 번영 이꿈으로
민족의 앞날을 새롭게 한다

2. 역사를 창조하는 숭신의 진동
대동강 줄기처럼 빛나던 흐름
오늘은 더욱넓은 신하에 스며
인간과 금강까지 구비지 간다

KIM HYŎNG-NAM

약 력

이사장 김형남 박사

Ⅰ. 1905년 1월 18일 평남 강서군 동진면 태성리에서 김찬희 공과 이진희 여사의 차남으로 출생.
Ⅰ. 평양 숭실중학 졸업
Ⅰ. 평양 숭실대학 2학년 수료
Ⅰ. 미국 캔터키주 웨슬레안대학 화학과 졸업
Ⅰ. 미국 뉴욕 프렛공과대학 공예화학과 졸업 1934
Ⅰ. 평양제혁회사 공장장 1930
Ⅰ. 전남방직주식회사 대표 취체역 사장 (1955)
Ⅰ. 대한예수교장로회총회 회계 (1955)
Ⅰ. 숭실대학 제 2 대 재단 이사장
Ⅰ. 기독교 세계대학봉사회 이사
Ⅰ. 대한예수교장로회 신학대학 이사 (1960
Ⅰ. 일신방직주식회사 대표이사 사장 (1961)
Ⅰ. 기독공보사 이사장 (1961)
Ⅰ. 대전학원 재단이사 (1963)
Ⅰ. 대한방직협회 회장 및 이사장 (1965)
Ⅰ. 서울 중앙 Y. M. C. A. 이사 (1966)
Ⅰ. 미국 뉴욕 프랫대학교에서 명예법학박사 학위 받음 (1966
Ⅰ. 일신방직주식회사 이사회 회장(현재) (1967)
Ⅰ. 전국 경제인연합회 이사
Ⅰ. 숭실대학 제 9 대 학장 (19
Ⅰ. 기독교 세계대학봉사회 이사장(현재)
Ⅰ. 숭전대학교 초대 총장 (1970)
Ⅰ. 숭전대학교 재단 이사장(현재) (

KIM HYŎNG-NAM

decided to go into the ministry. He graduated from seminary in 1921 and was immediately installed as pastor of the Yang Nim Church in Kwangju That year, he was elected chairman of the first national Sunday School Convention.

In 1922, he went to America and, after two years of study at Princeton Seminary, was awarded the degrees of Th.B and Th M In 1924, he was the delegate from the Korean Presbyterian Church to the World Sunday School Convention in Scotland He returned to the United States and spent another year of study at Union Theological Seminary in Richmond and returned to Korea with his Doctor's degree. In 1925, upon his return to Korea, he became Assistant Professor in the Theological Seminary in Pyŏngyang. In 1927, he was elected full professor of New Testament, the first Korean full professor on the faculty Later, he became editor-in-chief of the "Theological Review" magazine which had been published for many years by the seminary.

In 1932, he was elected Moderator of the General Assembly of the Korean Presbyterian church. He also served on the Bible Translation Committee of the Bible Society In 1939, the seminary was closed over the Shinto Shrine issue and the family moved to Shanghai to get away from the problem and to be able to continue their Christian service among the Koreans living there

With Liberation, in 1945, he was invited to work with the Educational Ministry of the U.S Military Government and returned in 1946. He found this place already filled but spent six months in charge of the Office of Enemy Property (i.e.

IK-DU KIM, IK-DU

Japanese property).

In 1948, he became Executive Secretary for the National Christian Council. In 1950 came the Communist invasion and he was urged to flee south but felt that he should not desert the sheep His wife hid her husband in the wood-shed of the house, but search was made and he was taken. When he came out, he asked the Communist guards to shoot him at once, but the young officer in charge found it impossible to do so, remembering that his own father had been shot He was carried off north and has not been heard of since

Kim Ik-Du

It will be recalled from the previous sketch that the man who led Dr. Namkung to go into the ministry was Kim Ik-Du. Who, then, was Kim Ik-Du? He was, without question, the outstanding revival leader of a generation that produced an amazing number of capable revival leaders.

He was born in Whanghai Province, in 1874, the only son of a local scholar of the old school When he was 16, he went up to Seoul to take the "kwagŏ" examinations which were the door to all official advancement He was troubled by the problem of suffering and tried, first Tonghak and then Buddhism, seeking to find a solution Nothing seemed to satisfy his heart

Up to the age of 25, he was a model young man It was bad company and liquor that worked his downfall He gambled and drank, sometimes as much as 30 glasses at a sitting He made the Christians a special target of his jokes and took

delight in bothering them on the road. Even the non-Christians would sacrifice a pig to the local mountain shrine (the sŏng-hwang-dang) in an effort to avoid trouble with him

Then, in 1900, he happened to hear Rev W L Swallen preach on Eternal Life, the very thing he was looking for. He immediately decided to believe, but was too ashamed to tell anyone about it or to walk with the Christians to church. For three weeks, he always lingered on the road behind them. If anyone asked him where he was going, he would not say "To church" but just vaguely "Oh, somewhere." Then, one day, someone asked him if he were a Christian and he could no longer avoid a direct answer but confessed his faith for the first time. His mother, wife and younger sister were also saved

The powers of evil, however, were not done with him. For two months, he did not touch liquor, but then he went with some old friends to a village a few miles away. They urged him to drink but he excused himself by saying "I can't. I'm taking medicine." "What kind?" they asked him. "New and old," was his enigmatic reply He meant the New and Old Testaments, since the word for "medicine" and for "Testament" are pronounced alike in Korean With this reply, he salved his conscience, but he could not stand out longer and was soon drinking like the rest.

Like Peter, he went out and wept bitterly Many times, on the way home, he turned aside to weep and pray The family moved to a Christian village and the chastened Kim entered a formative period prophetic of his future career A desire

for constant prayer and Bible study came upon him Soon after, he was baptized

At this time, two opportunities presented themselves A well-to-do man asked him to sell medicine on a commission basis The other offer was a place as a teacher at the enormous salary of 1.50 yen a month. He took the latter A few months later, another place opened up A Christian woman asked him to come to her village and sell medicine as well as to teach a few children and to preach on Sundays and market days. She promised to support his work and he went

Here, a strange thing happened. A boy fell ill and Kim was asked to come and pray with him He did and the boy got well The family were spirit-worshipers and attributed the healing to the spirits rather than to God In gratitude, the father bought a cow, cut off all its hair and sacrificed it to the spirits. He was about to sacrifice the cow, when the boy fell sick again.

Kim went a second time and found the boy barely breathing Before prayer, he insisted that the bundle of cloth that represented the dwelling of the General (chang-gun sin kwi) should be burned They did so, though with great fear and misgivings. Kim fasted from about noon for the rest of the day and prayed Towards dark, the boy asked for water Then, as Kim started to light the lamp, the boy made gestures to show where the oil was kept A little later, he sat up and they brought him food and water and he ate The whole family turned from idols to serve the true and living God,

that day

However, opposition soon began and for ten months there was no result from his preaching. But on the day of his greatest persecution, he called on a hat-maker with whom he had been friendly and found the man in tears. When asked what was the matter, the man replied through his sobs, "I want to become a Christian." Could there have been any sweeter music than this sinner's sobs, on that day! Some years before, this man had quarrelled with his father and had run away from home. He now hurried home but found that his father had died, in the meantime, and that his own wife had married again. He found her, told her that he was the one who was too blame and she agreed to come back to him. They moved to another town and lived a fine Christian life there

At this time, Kim frequently fasted for two or three days at a time, going up on the mountain to pray He asked the Lord to give him three souls in that town, now that his one convert had moved away. Finally, the Lord gave him the three The first was a 20-year-old bachelor. (In those days, to be 20 and unmarried made one something approaching a permanent bachelor) Then another bachelor came and then the third was a woman with diseased eyes. (You see your calling, brethren, that not many noble, not many wise are called, but God has chosen the things that are not to bring to naught the things that are) Others gradually followed and the little church began to meet in Kim's house for worship, the men in the main room and the women in the adjoining

room, where they "picked up the crumbs", as he expressed it

He had now come to the seventh year of his Christian life From 1906 to 1910, he was studying in the seminary in Pyŏngyang, was ordained to the ministry and continued to work in Moonwha The year he graduated was the year of the Million Movement ("A Million souls for Christ") and special invitations came from everywhere and he spent five or six months leading such meetings.

Wishing to start a school in his house, he found a rich man in the village who was interested in the project and gave a large sum of money for it. The Christians also contributed. The school prospered and soon outgrew its quarters. So he asked the Lord for a larger house and put out a mite box to receive the Lord's answer The Lord is no niggardly giver. He sent gold rings; He sent silver hair-bars; He sent all sorts of interesting things A building that accomodated 500 people came out of that mite box

With that house fixed he asked for more space. The funds came in and, by the end of 12 or 15 years of Christian life, he had a place that seated 1200, in addition to organizing 12 other churches in the vicinity During the 24 years he was there, eleven preachers came out of that district

While the 12 churches were being formed, two healing miracles took place the precursors of many in later years Kim's wife had a dangerous disease like cancer, a running sore on her neck She had been treated for three years at the Mission hospital, but with no effect At last, he and his wife agreed to pray for healing A few days later, he went out to

visit the country churches and, upon his return about two weeks later, the disease was entirely healed and there was no recurrence, only a scar to mark the place.

In October 1919, while leading a Bible conference for a week in Pyŏngan Nam Do, he got into a discussion with another pastor about Mark 16 : 17-18 and he began to say to himself, "If the power of the Lord who healed the sick is still with us today, why shouldn't He give us this healing power as He promised? The reason is that I haven't asked in faith. My faith is too weak." It was the beginning of a new era in his career of Christian service.

Soon after this, in December 1919, he went to the village of Hyŏn-Poong to lead a Bible conference. Among the many who attended the meetings was one well-known wretched creature whose lower jaw had become dislocated, some ten years before, and nothing would restore it. He had been unable to talk and went around with a handkerchief over his gaping mouth and wearing a bib to catch the dribble. He lived as a beggar, going from house to house, making motions to indicate that he wanted food. When given a handful of rice, he would go to some quiet place, lie down, put a bit of rice into his mouth, then pour a little water in and swallow it. He had had to feed himself in this way for ten years. Three years before, he had heard of the Gospel and, feeling that there was no hope for him in this world, had accepted the Lord and attended church every Sunday and now came to the conference.

One day, Kim was unable to bear the sight of the poor man's misery and began to pray for him. There was no change for two days and the Christians said that there was no use in praying for a hopeless case like that. The third day, Kim fasted. The following morning, after breaking fast and before classes began, he heard a commotion in the opposite room. A crowd came, bringing the beggar and crying out, "Look, Teacher! Look!" He hurried out and found the beggar with his jaw now in place. Returning to his room, he picked up a dried persimmon and gave it to the man and asked him to eat it. He was able to chew it normally and danced around exclaiming, "Good, good." These were the first words he had been able to say for ten years. Then he began to sing a hymn. In the praise service which followed, many confessed in their prayers, "Lord, I thought there was no use in praying for such a thing, but I see that Thou hast manifested Thy power to show me what a sinner I am."

This marked the real beginning of Kim Moksa's ministry to the sick. His fame began to spread and hundreds of sick people came to his meetings. But there was also much misunderstanding and persecution as a result of this. It was reported that he had said that there was no need for doctors. In more than twenty cities, he was called in by the police and questioned on the matter of faith-healing. Finally, he went to the Chief of Police at the main Government General offices and had a talk with him. The Chief issued a statement which relieved him of further annoyance from that source. The newspapers often said that he was crazy, that he was teaching superstition. The Church was not much better. Most

of the opposition came from those who did not attend his meetings and did not know his work personally. Opposition often arose because, after he had left, women and other helpers tried to imitate what he had done and did much harm. Pastor Kim showed his true greatness by realizing that there was no virtue in becoming the center of dissension in the Church. On this account, his own power in prayer for the sick seemed to diminish and he largely lost his zeal for it. There were still healings, but not as before.

Like many others, Kim Ik-Du was caught in the north, under the Communist government that has ruled there since 1945. The end came on Oct. 14, 1950. He had been leading a daybreak prayer meeting in the church. Just as he pronounced the benediction, the door burst open and Communist soldiers rushed into the building, shooting as they came. Mr. Kim fell mortally wounded and died within a few minutes. He had closed his long career of almost 80 years with an act of martyrdom.

It was reported that he had, during his long years of service, carried on 776 revival campaigns in as many different places, had preached some 28,000 times with some 2,880,000 decisions for Christ. The Korean Church is grateful for the dedicated work of this faithful servant of the Lord.

Yun Chi-Ho

Baron Yun Chi-Ho, LL.D., was born in 1867 of a family of the nobility. At the age of 15, in 1882, he was sent with several others to Japan to study, by order of the king. There

he mastered Japanese and started to learn English and did so well in it that, upon his return to Korea, he accompanied General Lucius H. Foote, the first U.S. Minister to Korea, as an interpreter. After the incident of December 1884, Foote returned to the States and Yun felt that it would be safer if he left the country. He went to Shanghai with General Foote and there entered the Anglo-Chinese College, a Southern Methodist institution. During his two years there, he proved himself a student of exceptional ability. It was while there that he became a Christian.

In 1887, he went to the States and completed a course of studies at Emory College in Georgia and then went on to Vanderbilt University to take the theological course. In 1892, he returned to China as professor in the Anglo-Chinese College, where he remained until 1894. While there, he married a Chinese lady whom he brought with him to Korea.

Upon his return to Korea, he served the government as Secretary and Vice-Minister of Education and later accompanied General Min Yŏng-Whan, the Minister Plenipotentiary, to Europe, including Queen Victoria's Diamond Jubilee celebration, in London. During his stay in Europe, he added a fifth language, French.

He served the government in educational and diplomatic posts. At one time, he was chairman of the Independence Club and became the editor of "The Independent" after Philip Jaissohn (Sŏ Chae-Pil) left Korea.

While in the States, he had supported himself by giving lectures and accumulated a fair sum of money. This he left

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Kor Herald Oct 26, 1969

New CIA Chief Stresses

Moral Strength Needed

By IK-HAN YUN

Kae-won Kim, director of the Central Intelligence Agency, yesterday emphasized the need to strengthen the nation's spiritual and moral armament in maintaining defense and security.

In an exclusive interview with The Korea Herald, the new top intelligence official called for stepped-up cooperation between the public and government authorities to enhance the nation's anti-Communist posture. He assumed his new post Wednesday.

"I believe that anticommunism is not a thing to be carried out solely by the authorities, but it is a national undertaking," he said. "Therefore, I will seek all possible cooperation from the people," he said.

Gen. Kim, ret., served as ROK Army chief of staff for three years, one year beyond the usual two-year term. He gave up the post on Aug. 31 of this year.

He is known as a man of taciturn character, a born-soldier with 23 years of military experience, who puts deed before word.

Asked to outline his future policy as CIA chief, he replied, "I have yet to grasp all the details about my duty. I am going to put my plans to the people at the earliest possible date."

The director flashed a smile as if to prove his long standing reputation of being a general "who places the utmost emphasis on good human relations."

"I will try to do my best to avoid giving the people any impression of suppression, although intelligence activities are liable to be misunderstood because the job is not an open affair," he said.

The retired four-star general had served twice as deputy chief of staff of intelligence of the ROK Army Headquarters in 1956 and 1959.

Korea Herald Photo

CIA DIRECTOR — Kae-won Kim, new director of the Central Intelligence Agency, makes a gesture to stress a point in replying to a question about his new CIA duties in an exclusive interview with The Korea Herald at his home yesterday.

"Although I had experience in military intelligence affairs in the past," Kim went on to say, "my present duty would be much more important than that. Now I have to deal with over-all national security affairs covering political, economic, diplomatic, military, social and cultural fields."

Looking somewhat tired from his work on agency affairs until after midnight everyday, the CIA director was about to leave his home at 7:30 a.m. yesterday to attend a briefing session at his headquarters.

"I am about to start learning my new job from the very beginning," said the 46-year-old director.

Kim's devotion to duty was cited by observers as one of major reasons why he was picked by President Park as CIA director. Kim succeeded Hyung-wuk Kim in Tuesday's major shake-up of the administration and the Chong Wa Dae secretariat.

Recipient of more than 30 foreign and domestic medals including the U.S. Legion of Merit, Kim said he will seek public cooperation and understanding through close communications.

"Safeguarding the interests of innocent citizens is also one of my goals" he said. "Infringement of citizens' interests can hardly be justified in the process of arresting Communist espionage agents."

Kim said he has strictly instructed his subordinates to abide by that principle.

But he regretted that there have been some cases in which undesirable things happened because of the acuteness and urgency involved in carrying out national security affairs.

In such cases, Kim explained, understanding and generosity on the part of the press and public are required.

He remarked that intelligence activities are of such a nature that it is hard to give a good impression to the general public.

"One is likely to feel bad when he recognizes that he is being watched or followed by someone," he said.

"If it is not going to affect results," he said, "I would prefer to do things with a smile instead of with angry eyes or shouting."

Referring to the problem of rooting out corruption and irregularities, Kim said: "That is an undertaking to be achieved only with the backing and cooperation of

(Continued on Page 8)

Kim Kae Won

Pres-

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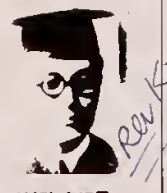
Town | *Early Opening*

KIM SOK-WON 김석원 KIM SOK-CHANG 김석-창 KIM SUN-HO 김순호

한국 기독교 순교자유족회

순례자들의 발자취



김석원(金錫元)
1901-1950
평북 영변 출생
감리교 목사

신앙의 가정에서 자란 김석원은 영변 보통학교와 중학교를 졸업하였다. 졸업후 고향교회에서 열심히 봉사하면서 농사일에 종사했으나 석원은 가정을 이루어 평범하게 살아가고 있는 자신의 모습에 회의를 느끼기 시작했다.

특별히 찾아갈 곳이 정해져 있지 않던 석원은 새로운 문물에 대한 호기심으로 단신 상경하여 피어선 성경학교의 문을 두드렸다. 피어선 성경학교에서 만난 하나님의 말씀은 그에게 새로운 인생의 길을 걷게 하는 계기가 되었다.

석원은 비교적 늦게 제 7회로 감리교 신학교를 졸업했다. 모랜 기다림 속에 이루어진 목회의 길에서 석원은 열심을 다해 교회를 섬겼다.

정동면회에서 목사안수를 받아 진남포교회를 시무하던 중 1937년에 만주지방의 선교사로 파송받게 되었다. 이때 만주지방은 이미 일제의 지배하에서 신음하고 있었고, 동포들은 만주로 이민해 와서 생활기반을 이루어 가고 있을 때였다. 그러나 한국인에 대한 일본인의 감시와 만주인의 질시로 이중적인 고로움을 당하고 있었다. 이런 상황에 놓인 동포를 위해 왕청현 연전감리교회에서 목회에 정성을 쏟았다.

해방후 뒤늦게 1948년에 사리원지방으로 귀국하여 사리원 지방회 감리사로 수고하던 중 6·25 전쟁을 맞았다. 감리사를 찾기에 혈안이 된 공산군들은 고향의 영변 피선골에 온거하고 있던 김석원 목사를 체포했다. 이곳에는 4명의 동역자들과 16명의 동행인들이 피신하고 있었다. 김석원 목사를 위시한 20명은 영변 북문으로 끌려나가 총살당함으로 승리의 길, 순교의 길로 들어섰다.

김석창(金錫昌)
1876-1950
평북 철산 출생
장로교 목사

김석창은 어려서부터 한문에 조예가 깊었다. 28세때 선천으로 이사한 석창은 그의 인생의 새로운 전기를 맞았다.

그는 북장로교 선교사 휫모어의 전도를 받아 삶에 대한 분명한 길을 깨닫고 온 가족과 함께 예수를 영접했다. 늦은 신앙이었으나 진리의 길을 찾은 그는 전도와 이웃을 위한 사명감으로 언제나 불타고 있었다. 선천의 젊은이들을 깨우기 위해 1906년 신성중학교를 설립했는데, 휫모어, 양전백, 노정관 등과 함께 앞장섰다. 그러나 나날이 기울어져가는 나라의 운명을 보는 그의 가슴은 울분으로 가득차 있었다.

마침내 그는 겨레를 깨우치는 원동력이 되는 복음을 들고 서리라는 각오로 30대 중반에 신학교의 문을 두드렸다. 제 4회로 평양신학교를 졸업하던 1911년에는 이미 나라를 일제에 빼앗긴 후였다. 평북노회에서 안수를 받은 후 곧 선천남교회를 설립하였고, 독노회에서 첫 [illegible]에서 중책을 맡아 봉사했다. 그러나 그의 가슴의 떠나지 않는 겨레사랑은 마침내 3·1 독립만세운동 때 유감없이 나타났다.

신성중학교 교사들과 치밀한 계획으로 학생을 중심으로 선천만세운동을 주도했다. 이듬해 8월 24일 신성중학교 출신인 박치의가 선천경찰서에 폭탄을 투하, 이 사건에 연루되어 8년의 옥고를 치뤘다. 이때 고문으로 석창은 그후 오른팔을 평생동안 쓰지 못했다. 세차례의 노회창, 총회장을 지낸 그는 일제의 감압으로 감단에 서지 못한 채 해방을 맞았다.

해방후 곽산교회에 시무하던 중 공산당원들의 폭행을 받는 병든 노인 김석창 목사의 가슴은 그들이 동족이기에 더 찢어졌다. 가족과 친척들은 피난시켰으나 김석창 목사는 북한교회를 위해 동역자들과 같이 하나님께 마지막 충성을 바치려 다짐했다.

6·25의 패배로 쫓기는 공산군은 칠십의 노구 김석창 목사를 총살함으로써, 아름다운 순교의 제물이 되게 하였다.

김순호(金順好)
1902-1950
황해 재령 출생
장로교 여전도사

재령 동부교회 장로 김두한의 딸로 태어난 김순호는 명신학교를 거쳐 서울 정신여학교에 진학하였으며, 일본으로 건너가 요코하마 여자신학교에 입학하여 여성으로서 신학의 문을 두드렸다.

졸업후 고향의 동부교회에서 전도사로 봉사하고 있을 때 1931년 제 4회 전국 여전도회 총회에서 그녀를 한국여성 최초의 선교사로 파송할 것을 결정했다. 두렵고 떨리는 마음과 결허하게 받아들이는 그녀의 자세는 보내는 인물선택에 있어 신중에 신중을 기했던 여전도회 전체 회원들에게 커다란 기쁨과 보람을 안겨주었다.

첫번째 여선교사로서의 부담감이 있었으나 담대함으로 복음을 증거했을 때 완고하던 중국 산동성의 문이 열리시 시작했다. 1941년부터 동만지방 전도회 총무로 동분서주하는 가운데 해방을 맞았다. 청진을 거쳐 평양여자신학교의 교수경 사감으로 후배들을 양성하였다.

북한의 공산화에 박차를 가하는 공산당의 감시와 눈초리는 여자라고 누그러지지 않았다. 이미 공산당의 만행을 만주에서 보아왔던 김순호 전도사인지라 학생들 앞에서 조금도 흐트러진 모습을 보인 적이 없었다. 강제로 신학교가 폐쇄되자 신의주 제 4교회에서 전도사로 청빙이 왔을 때 기꺼이 응했다.

많은 사람들이 만류하여 남으로의 피난을 권했으나 김순호 전도사는 담대하게 "나는 전도하다 죽으러 북으로 간다"는 말로 동료들을 안심시키기까지 했다.

6·25 전쟁의 참화를 보면서 하나님께 드리는 눈물의 기도로 새벽을 깨우고 있는 그녀는 끌려나가 총살당함으로 순결함 그대로 하나님께 바쳐졌다.

성 막 론

왜 성막을 공부하는가?

어떤 사람은 "기독교는 성막을 현대인이 왜 공부해야 하느냐?" 고 묻습니다. 그리고 실제로 성막에 대하여 무지합니다. 심지어 "성막이 무엇이냐?" 고 묻는 사람조차 만나보았습니다. 그러나 성막은 꼭 알아야만 합니다. 성막을 공부해야 하는 이유는 다음과 같은 열가지 이유에 있습니다.

성막론
① 하나님을 만날 수 있는 길을 발견하게 됩니다.
② 예수를 바로 알고 바로 믿을 수 있게 됩니다.
③ 성경에서 50장이 성막이야기입니다.
④ 죄인의 구원장소입니다.
⑤ 성령의 인도함을 받는 생활로 들어가게 됩니다.
⑥ 신앙생활의 전체를 한 눈으로 볼 수 있습니다.
⑦ 가장 좋은 모형입니다.
⑧ 복받는 길을 가장 정확히 알려줍니다.
⑨ 영혼의 종합진단을 받을 수 있습니다.
⑩ 하나님의 일꾼이 됩니다.

강문호목사 성막론 교재 Binder ..... $ 30.00
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The Great Commission
2102-A Gallows Road
Vienna, VA 22182
(703) 356-0222

New CIA Chief

(Continued From Page 1)

an citizens."

Kim was traveling last Monday aboard a train to Kangnung, Kangwon-do, with his wife, Mrs. Bong-sun Kim, on a vacation trip when he received a long-distance telephone call from Chong Wa Dae to immediately return to Seoul. He had planned the trip in order to spend some time with his wife on her birthday.

Kim's appointment to the important intelligence post came less than two months after his retirement from uniformed duty Sept. 1.

The appointment came as a surprise to him. He said: "How could I go on vacationing when I had been given information on my appointment?"

Kim is chairman of a alumni association of Yonhi College, predecessor of Yonsei University, fro which he graduated in 1946 after majoring in economics.

One of the major organizers of the ROK Army artillery corps, Kim has commanded various units and distinguished his military career by demonstrating superb leading and professional knowledge.

He was promoted to the rank of full general and appointed army chief of staff in 1966.

In 1954, following a brilliant record as an artillery commander during the Korean War, he was named commander of the 27th ROK Infantry Division and served on the front line until being transferred to ROK Army headquarters.

Kim took a one-year advanced course at the U.S. Army Artillery School at Ft. Sill, Okla. In 1958, he graduated from the U.S. Command and General Staff College, Ft. Leavonworth, Kans.

Kim is lover of classical music and likes to spend his leisure time playing musical instruments. Kim and his wife have two sons and one daughter.

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Rev. Dr. Kim Myung Hyuk

Rev. Dr. Kim Myung Hyuk of Seoul, Korea was born on June 4, 1937. He serves presently as the General Secretary of Korea Evangelical Fellowship, as a Professor of Hapdong Presbyterian Theological Seminary and as the Pastor of Kang-byun Presbyterian Church in Seoul, Korea. He has also served as the General Secretary of the Korea Evangelical Theological Society. He opened his heart to the Lord Jesus Christ through the Christian nurture received in his home and through teaching imparted in his Sunday School. A theologian and pastor he is committed also to the promotion of evangelical cooperation through Korea Evangelical Fellowship and Evangelical Fellowship of Asia. Dr. Kim is married. His wife is Bongwha Kim and they have two daughters, Haewon and Haejin. Dr. Kim may be contacted at:

Youngdong P.O. Box 1279
Seoul
Korea

Myung-Hyuk KIM

Personal History

Yang-Sun Kim

1. Date of Birth : Feb. 13, 1907

2. Place of Birth : Tanghoo-dong, Pihyun-myun, Weujoo, North Pyungan Province, Korea

3. Permanent Address : Mt.1, Hoihyun-dong 1ka, Seoul, Korea

4. Present Address : 95-9, Shingil-dong, Youngdeungpo-ku, Seoul, Korea

5. Education : a. Shinsyung Academy, Sunchun, Craduated Mar. 1927

b. Union Christian College (Soong-Sil College) Pyungyang Korea, Graduated Mar. 1931

c. Pyungyang Presbyterian Theological Seminary, Graduated Mar. 1938

6. Experience :

1938-1940 : Secretary, Bible Commentary Committee, Pyungyang Theological Seminary, Pyungyang, Korea

1940- : Ordained as the Pastor of Kwaksan Presbyterian Church, Korea

1941-1944 : Pastor, Joongang Presbyterian Church, Jyung-joo, Korea

1945-1946 : President, Pyungdong Christian Academy, Jyungjoo, Korea

1948-1951 : Lecturer, Presbyterian Seminary, Seoul, Korea ; taught Church History

1948- : Established The Korean Christian Museum, Seoul, Korea

1948-1968 : President, The Korean Christian Museum, Seoul, Korea

1948-1950 : Lecturer, Yonsei University, Seoul, Korea taught Korean Church History

1950-1953 : President, Bosung Cirl's Middle and High School(a mission school), Seoul, Korea

KIM, YANG SUN

1950-1968 : Trustee, Bosung Girl's Middle and High School, Seoul, Korea

1953-1959 : Professor, Presbyterian Theological Seminary, Seoul, Korea

1954-1968 : Professor, Union Christian College (Soong-Sil College) Seoul, Korea ; taught Oriental History, Archaeology, History of Korean Art

1954-1955 : Lecturer, Hongik Art College, Seoul, Korea ; taught History of Oriental Art

1952-1960 : Director, Preservation Committee of National Treasures

1957-1968 : Member, Kyungjoo National Park Committee, Seoul, Korea

1957-1968 : Director, The Historical Society of Korea, Seoul, Korea

1961-1968 : Director, Preservation Committee of Seoul City Cultural Assets, Seoul, Korea

1962-1968 : Vice-President, Martyr Anjoongkeun Memorial Committee, Seoul, Korea

1966-1968 : Member, The Korean Church History Association, Seoul, Korea

1967-1968 : Vice-President, The Korean Archaeological Society, Seoul, Korea

Professor, Curator of Museum.
Research Institute of Korea Christian Culture - Director

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13. Ross Version and Korean Protestantism, 1967.

Archaeology ;

1. The Proto-type of Comma Shape Jade, (found in Korea) 1959.
2. A Study on the Mirrors of Bronze Age of Korea, 1962.
3. A Study on the Classification of Stone Daggers of Korea,
4. A Gilt-bronze Buddhist Statue,
   (found in Pyungchunri Pyungyang, Korea)

South Korea Elects Ex-Dissident, Ending 30 Years of Military Rule

By DAVID E. SANGER
Special to The New York Times

Dec. 19, 1992

SEOUL, South Korea, Saturday, Dec. 19 — Kim Young Sam, who spent years under house arrest for his opposition to South Korea's authoritarian rulers and then joined forces with the ruling party two years ago, was elected President on Friday, the first in three decades to be drawn from outside the ranks of the military.

In a surprisingly strong showing after a hard-fought campaign, Mr. Kim received about 42 percent of the vote in what many here called the most peaceful and fair election in South Korea's tumultuous postwar history.

With about 92 percent of the vote counted this morning, the country's most famous dissident, Kim Dae Jung, received about 34 percent, according to tallies this morning by the Korean Broadcasting System. The billionaire founder of the giant Hyundai industrial group, Chung Ju Yung, drew about 16 percent.

Kim Young Sam, who turns 65 on Sunday, will take office in February, succeeding Roh Tae Woo. Mr. Roh, a former general who narrowly defeated both Kims in the country's first open election five years ago, is constitutionally prohibited from serving another term.

In a campaign dominated by fears that the country's competitive edge is eroding after years of remarkable growth, the vote for Kim Young Sam seemed driven by a national desire for stability.

While he promised moderate change, Mr. Kim merged his own party with President Roh's in 1990, abandoning a lifetime served in the opposition. Since then he has closely associated himself with the Roh Administration's policies on everything from keeping American troops based here to a growing dialogue with the Communist Government in North Korea.

Speaking at a news conference this morning to declare victory, Mr. Kim said the vote "shows the people's desire for change and reform amid stability."

Perhaps more importantly, he also

Continued on Page 5, Column 4

South Korea Elects Ex-Dissident as New President

Agence France-Presse

Kim Young Sam, center, who was elected yesterday as South Korea's first President in three decades to come from outside the military. Mr. Kim spoke with reporters at his party headquarters in Seoul.

Continued From Page 1

won the grudging respect, though not the affection, of South Korea's military elite. In 1987, there were rumors of military intervention if anyone but Mr. Roh was elected. This year there was none of that, and Western diplomats here say they expect the military to stay out of politics in coming years.

"They can live with him," a senior United States official said not long ago.

Mr. Kim will inherit management of what may be the most critical transition Seoul has faced since the Korean War 40 years ago: Negotiating a permanent peace, and later a possible reunification, with the North, at a time that the Communist Government is still believed to be attempting to build nuclear weapons.

Seoul's fear is that the North Korean economy could collapse, costing the nation hundreds of billions of dollars that otherwise would be spent competing with Japan and the United States and moving South Korea to a more advanced phase of its development.

Though he has long been a fixture in South Korean politics Mr. Kim, the only son of a wealthy shipping and fishing magnate, remains something of a mystery to many Koreans. At the age of 26, before the Korean War, he was secretary to the then prime minister, and was elected to Parliament nine times. At moments in his career he has taken large risks, once even staging a 23-day hunger strike to demand that the Government permit far greater liberty in South Korea.

Reputation for Honesty

In a country marked by political corruption, Mr. Kim enjoys a strong reputation for honesty. Yet he speaks in vague terms and sometimes seems to have a loose grasp on complex national issues. His critics have described him as an opportunist whose lifetime ambition to become President has compromised his judgment.

> Vote ends 30 years of military rule in Seoul.

In 1990, Mr. Kim calculated that he stood a better chance of getting elected by joining Mr. Roh's party than by staying in the opposition. So he announced a merger with the ruling Democratic Liberal Party in return for what many suspsect was an informal guarantee that he would be the party's candidate for president this year. Though many of his supporters were angry and alienated, Friday's results showed that many more came back to the fold.

In the days leading up to Friday's election, Mr. Kim's candidacy seemed threatened by a scandal in his hometown area of Pusan, where the mayor and a variety of intelligence and police officials were secretly recorded plotting a way to assure his election. But there was no evidence that their activities were santioned by Mr. Kim, and in the end it seemed to have cost him relatively little support.

A Final Setback

The surprise in the campaign was the relatively weak performance of Mr. Chung, whose enormous wealth — he is reportedly worth $4 billion to $6 billion — and his powerful reputation as a leader of Korea's best-known industrial group made him a daunting candidate. Kim Young Sam's supporters feared he would split the country's conservative vote, handing the election to Kim Dae Jung. But in the end, the 77-year old Mr. Chung's popularity waned.

The results were perhaps the final setback for the 67-year-old Kim Dae Jung, who was making his third try for the presidency. Known in the West as the man who survived death sentences, imprisonment and exile in the cause of bringing democracy to South Korea, he was unable to persuade the country's voters that he would not quash the nation's economic miracle.

While he performed strongly in his southern stronghold of Cholla, where he had upwards of 90 percent of the vote, he barely won in the critical precincts of Seoul. He needed a big win in the capital, his supporters said, to make up for his unpopularity throughout much of the rest of the country.

Today, Kim Dae Jung conceded that he had been fairly defeated and announced his retirement from politics.

Milestone for Democracy

For Korea, Friday's election marked a major milestone in the country's democratization. Unlike the 1987 election in which Mr. Roh took office with 36 percent of the vote, today there were no major accusations of disappearing ballots, intimidation at the polls or computer fraud in the counting.

"In 1987 there was a lot of vote buying," said Chung Won Bok, a 45-year-old worker at Korea Telecom, as he stood on the steps of a polling place in a working-class neighborhood on the western fringes of Seoul on Friay. "I even received a little present from a candidate then," he said.

But this year, he added, "I've seen very little of that."

"The whole atmosphere is much more calm," said Kim San Soo, 42, a professor at the Korea Advanced Institute of Science and Technology as he voted at Hyundai High School, built by Mr. Chung.

Indeed, all day long Korean families could be seen lining up, many with young children in tow, outside schools and neighborhood offices, clutching their national identity cards and the small stamps used in many Asian nations to seal important documents. Each was given a numbered paper ballot, stuffed into giant green metal bins at more than 15,000 locations across the country. At times the atmosphere seemed festive, with friends moving from the polling places to coffee houses and department stores after voting.

On Friday night, the results were tabulated by teams of banking clerks using only the abacus. For a country that aspires to Japanese levels of technology it may have seemed primitive, but election officials said it was the only way to remove public fears that someone could tamper with computer software.

KIM, DAE-JUNG

김 용 옥 박사

감리교신학대학 제3대 학장 취임식

때 : 1980년 2월 11일 오후 2시

곳 : 감리교신학대학 웰취기념강당

학교법인 감 리 교 신 학 원

By Park Tae Soo
Problems facing the Korean Church
1. Pharisaism orthodox but formalistic
2. Shamanism zealous but evildoers
3. Theological ignorance

취 임 식 순 서

사회 : 이사장 김 창 희 감독

주	악	
국 민 의 례	(애 국 가)	일 동 기 립
찬	송 344장	일 동 기 립
신 앙 고 백	감리교 교리적 선언	일 동 기 립
기	도	용두동교회 정 춘 용 목사
성 경 봉 독		대 학 원 장 김 철 손 교수
찬	양	감리교신학대학합창단
설	교	이 사 박 대 선 감독
학장 약력 보고		박 사 원 장 박 봉 배 교수
학 장 소 개		이사회서기 정 영 관 목사
취 임 선 서		신 임 학 장
취 임 선 언		이 사 장 김 창 희 감독
대 학 휼 수 여		이 사 장 김 창 희 감독
취 임	사	김 용 옥 학장
축	가	감리교신학대학합창단
축	사	장로회신대 이 종 성 학장
격 려	사	동 창 회 장 홍 현 설 박사
인 사 와 광 고		교 무 처 장 변 선 환 교수
교	가	일 동 기 립
축	도	중 부 연 회 김 지 길 감독

교리적 선언

1. 우리는 만물의 창조자시요 섭리자시며 온 인류의 아버지시요 모든 신과 미와 애와 진의 근원이 되시는 오직 하나이신 하나님을 믿으며
2. 우리는 하나님이 육신으로 나타나사 우리의 스승이 되시고 모범이 되시며 대속자가 되시고 구세주가 되시는 예수 그리스도를 믿으며
3. 우리는 하나님이 우리와 같이 계시사 우리의 지도와 위안과 힘이 되시는 성신을 믿으며
4. 우리는 사랑과 기도의 생활을 믿으며 죄를 용서하심과 모든 요구에 응답하신 은혜를 믿으며
5. 우리는 구약과 신약에 있는 하나님의 말씀이 신앙과 실행에 충분한 표준이 됨을 믿으며
6. 우리는 살아계신 주 안에서 하나이 된 모든 사람들이 예배와 봉사를 목적하여 단결한 교회를 믿으며
7. 우리는 하나님의 뜻이 실현된 인류 사회가 천국임을 믿으며 하나님 아버지앞에 모든 사람이 형제됨을 믿으며
8. 우리는 의의 최후 승리와 영생을 믿노라 아멘

찬 송 가 (341장)

— 내 주는 강한 성이요 —

1. 내 주는 강한 성이요 방패와 병기 되시니
큰 환란에서 우리를 구하여 내시리로다
옛 원수 마귀는 이때도 힘을 써 모략과 권세로
무기를 삼으니 땅 위에 누가 당하랴

2. 제 힘만 의지 하며는 패할수 밖에 없으나
힘 있는 장수 나와서 날 대신 하여 싸운다
이 장수 누군가 주 예수 그리스도 만군의 주로다
당할자 없으니 반드시 이기리로다.

3. 이 땅에 마귀 들 끓어 우리를 삼키려 하나
겁내지 말고 싸우라 진리가 승리 하리라
네 친척 네 재물 네 명예 네 생명 다 빼앗긴대도
진리는 살아서 그나라 영원 하리라. — 아멘 —

교 가

1. 광야에 소리치고 곧은길 곧게 하니 그 이름은 예언자 그 이름은 예언자
부름받은 젊은이들 그 뜻 드려 단련하는 감리교 신학대학 감리교 신학대학

(후렴) 빛나거라 그 전통 자랑거라 그 자손 비추어라 그 빛빛 목음의 푸사

2. 어둠을 물리치고 진리로 해방하니 그 이름은 전도자 그 이름은 전도자
만인으로 제자삼고 주의 약속 이룩하는 감리교 신학대학 감리교 신학대학

감리교신학대학
제 3 대 학 장

金龍玉博士

略 歷

1920. 1月 20日 平南 江西에서 金炳斗氏와 高健信 女史의 次男으로 出生

1934. 平壤 光成普通學校
1940. 平壤 光成高等普通學校
1944. 日本 西宮 關西學院神學部
1954. 美國 드류大學校神學部 (文學碩士)
1955. 美國 드류大學校大學院 (哲學博士)

1951. 5. 監理敎神學大學(前身) 敎授 就任
1971. 3. 同 大學 宣敎大學院長 就任
1977. 3. 同 大學 大學院長 就任

1969. 全國 神學大學協議會 總務
1969. 東北亞 神學校協議會 總務
1972. 韓國神學問題硏究所 理事
1973. 財團法人 韓國神學敎育硏究院長
1974. 大韓 와이 엠 씨 에이 全國聯盟 理事
1975. 坡州工業高等學校 理事
1978. 財團法人 大韓基督敎書會 編輯委員長

著 書

고린도 전서 (주석)
신약개론 (공저)
데살로니가 전 후서 (주석)

譯 書

예수 (마딘 디벨리어스)
마태복음 (인터푸리터스 바이블)
잠언, 전도서, 아가(라이라스담)
종말론과 역사 (노만 영)

家 族

아 내 黃 令 淑
맏 딸 元 菜 (在美 元達俊 牧師의 아내)
두째딸 元 忠 (在日 朴憲郁 牧師의 아내)
아 들 裕 鳳 (延世大 理工大 在學中)

KIM YONG OK
Pres. Methodist Seminary
Sec KAATS

Self-Supporting 'Canaan'

Korea Herald KIM YONG-KI
Feb 14, 1973

Farmer-Philosopher Kim Turns Wild Land Into Fertile Rich School of Learning

By PARK YUNE-HEE

Canaan is located in Palestine where Moses once guided his people from Egypt in search of milk and honey. To a faithful Christian, the promised land is a place where he or she leads a life after the pattern of the biblical gospels.

Farmer-philosopher Kim Yong-gi who is a life-time believer found one in a wild land near Seoul 19 years ago which he has cultivated into a fertile farm of rich yields.

When he bought the barren field of 10,000 pyong or a little more spacious than four acres in 1954, his friends and even his family members doubted his mental sanity because none of them expected the land to produce any meaningful results.

However, Kim built a tent to accommodate himself, his daughters and another to worship God. Then he began to cut out sod, remove rocks and chop down trees to create a profitable farm out of the wilderness. He planted sweet potatoes and flowers such as peonies. He also raised chickens, goats and turkeys. His first harvest gave a stunning surprise to all including his friends, family members and his new neighbors who had previously suspected whether or not his effort would ever be rewarded.

Today the farm produces more than enough not only to support his family which has grown to include three daughters-in-law, two sons-in-law and many grand children but also to operate a farmers' school which has in fact earned him the fame and credit he attributes to the providential protection and blessing. His proerty which was comprised of only two tents has also been multiplied to include a chool building, a dormitory, a restaurant, a bakery-kitchen, an administrative office, the residences for his clans and two churches. All of these residences for his clans and buildings are made of bricks or cement blocks and most of the school facilities are large enough to seat more than 200 students.

What is most impressive is the fact that all of these facilities and equipment have been provided by his own efforts and money earned from the farm products. No financial or material assistance, domestic and foreign, was shought. In fact, many such offers were turned down by Kim who believes that reliance on such help invites only intervention by the benefactor.

Kim started the school in 1962 with only 13 students, mostly farmers from the neighboring villages who had earnestly urged him to teach them how to become successful farmers. But what he taught them was neither magic nor lofty philosophical ideas. Instead he emphasized the need for them to regenerate themselves spiritually and to learn the plain philosophy of diligence, austerity and harmony. To be brief, he taught his disciples to practise Jesus Christ's teachings to work, serve and sacrifice with sincere love for their family, neighbor, country and God.

Nonggun Hakkyo

"Canaan" is the name given to Kim's farm and school. According to his explanations, Canaan means hope, providential supervision and a fertile land where both milk and honey are produced in abundance under God's blessing. What is more interesting is the implications of the Korean name for the school: Nonggun Hakkyo.

The literal translation of the name is "farming soldiers' school" although no military drill or warfare is included in the curricula. Kim explains that the name was derived from the ultimate purposes of the military schools: To prepare the cadets for the defense of their country from possible attack by potential enemies. Thus the ultimate purpose of his school is to educate his students with agricultural technology and everyday philosophy so that they may learn how to defend themselves from poverty, ignorance and corruption.

A total of 28 categories are included in the curricula, Naturally enough, religion is placed on the top of the list. But most of the lessons are of a practical nature. For example, the students are given lessons on dairy farming, fruit growing, the art of growing profitable farm products and how to reclaim waste land.

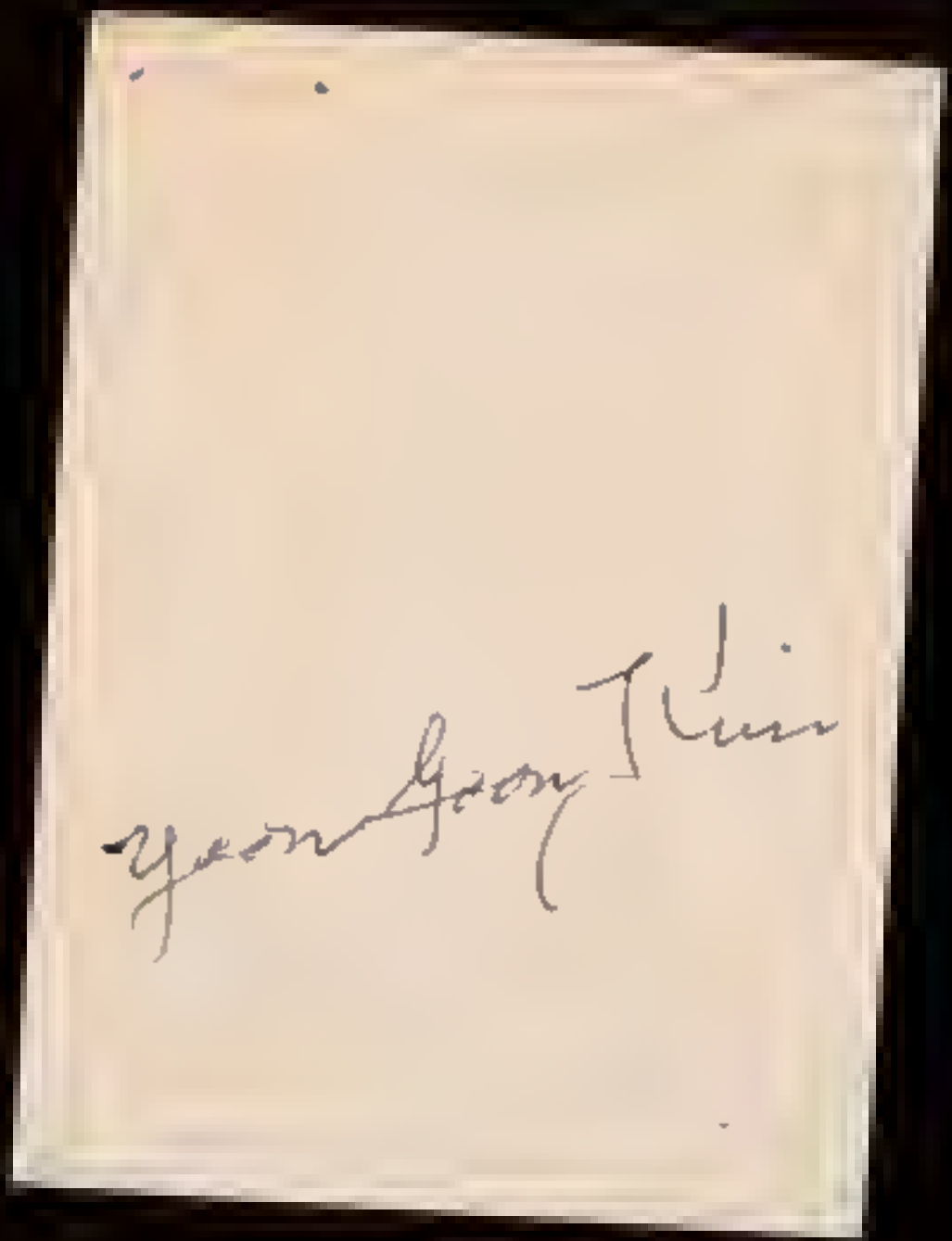
Kim preaches that austerity is the shortcut in becoming prosperous. Thus the wisdom of leading an austere life is the inevitable gospel for every student to master. In order to show the students how to improve their living conditions by economizing their budget for food, clothes, wedding ceremonies and funeral services, Kim employs demonstrative methods in his conduct of lectures.

For example, he invented a simple and convenient suit for farmers which is similar to those worn by Chinese people more than 40 years ago and has since stuck to the same type of suit. His sons and sons-in-law are no exception to this practice.

Moreover, the students are taught how to bake bread which is served for them at every lunch during their two-week training period. They also learn how to make jam with various kinds of fruits and how to preserve sweet potatoes throughout the year.

Special emphasis is given to leadership: For this reason, male students are taught how to lead his family and his community with the wisdom of harmony and copperation. They also learn family ethics and moral codes for rural communities. Lectures on the art of cooking for rural life and rearing infants are provided for female students.

One paticular subject is the historical background of the movements to prompt rural development and to improve women's status in this country. Kim is an expert on this subject because he himself has devoted his entire life for the cause. Meanwhile, he never fails to dissuade his students from drinking and smoking. Although he has never imposed his idea on his students, most of them have come to follow his advice.



PERSONAL HISTORY

Sept 1, 1964

Name ; Kim Yoon Goon
Date of Birth ; Nov. 8, 1925
Domicile ; 20 Seu Moon No 1Ka, Taegu, Korea
Present Address; 5 Nam San Dong, Taegu, Korea

Education

March 1938 ; Graduated from Moonhoong Primary School.
March 1947 ; Graduated from Pyonghwa High School in Pyongyang.
March 1951 ; Graduated from Taegu High Bible School in Taegu.
March 1953 ; Graduated from Presb. Theol. Seminary(Prep. Course)in Taegu.
March 1956 ; Graduated from Presb. Theol. Seminery(Main Course) in Seoul.
March 1959 ; Graduated from Kei-myung Christian College in Taegu(B.A.).

Experience

Sept. 1948-Aug. 1950; Worked with the United Presb. Mission in Taegu. (as a B.I.Student)

Aug. 1950-May 1951; Discharged from Active Army Service.

Aug. 1954-Feb. 1957; Served as an evangeliot in a territory governed by Military Forces at the requests of British Commonwealth Division Chaplain Section.(as a Seminary Student)

March 1957-Feb. 1961; Ministered as Pastor the Seung Book Church and served as Dean of the Night Bible School.

April 1960-up to date; Instructor at Taegu Night Presb. Theol. Seminary.

March 1961-up to date; Managing Director of Christian Revival Fellowship and Acting Superintendent of the Bethany Home under CRF Sponsorship.

July 1963-up to date; Head of the Kyungpuk Branch for the Christian News.

Oct. 1961-up to date; Member of the board of directors of the Makemie Christian Home.

May 1961-up to date; Member of the board of committee of Campus Crusade for Christ Teagu District.

Aug. 1962-up to date; Secretary of Kyungpuk District Industrial Evangelistic Committee.

June 1962-up to date; Member of Excutive Committee of HLKT(Teagu Christian Broadcasting)

I hereby duly declare that the above statement is true and correct in every respect to the best of my knowledge and belief.

Kim Yoon Goon
Kim Yoon Goon

c/o Mr. Philip Windsor
73 Central Pkwy
Huntington, LI

KIM YOON GOON

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Sept 1, 1964

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Kim Yoon Goon
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c/o Mr. Philip Winston
73 Central Pkwy
Huntington, LI

Kim Yoon Goon

and other foreigners of what was going on in Korea It is still an excellent, unbiassed newspaper and is widely read

With her retirement from the presidency of Ewha, she turned her full attention to the dream of her retirement years which was evangelism. She created the International Prayer Fellowship and built the Upper Room prayer center which has proved a blessing to many She was one of three, with Rev Han Kyung-Chik and Rev Hong Hyun-Sul, who planned and undertook the movement which became the Nation-wide Evangelism Campaign of 1965.

In November 1968, she spoke at the Asia-South Pacific Congress on Evangelism in Singapore and said, "Therefore, we must enter first into the ministry of Christ Himself before trying to judge how best to adjust our mission to the needs of the present day And that ministry of Jesus Christ is to evangelize the last one person, if there should be even one, who has not found Christ as his Saviour" Faced with the problem that most people in Asia are not merely non-Christians or non religious, but have already embraced some other religion than Christianity, she refused to accept the idea that the Holy Spirit might be working though these other faiths and said, "We need to make it very plain, in our encounter with other religions, that only Christ is our Saviour, but, through dialogue with them we can discuss our common concerns, such as human dignity, religious liberty and social justice, believing that the Spirit of Christ will speak to their hearts"

Tired, ill and facing death, her faith never faltered "Man

does not die because his pulse stops" she said, and asked her friends not to treat her as dead, even when her body perished "The Lord has assured me of a future of greater life and love," she said "I will love everyone more than ever"

Kil Sun-Joo

Rev Kil Sun-Joo was born March 15, 1869 (lunar), in Anju, South Pyong-An Province, into a very poor home. He studied in the local "Sō-dang" At 14, he became a merchant, travelling the markets for the next four years, during which time he took up the study of Taoism, in which he became much interested. His selling was not very successful and he became pessimistic and went in for wine and gambling.

One day, he met a friend who recommended that he study Buddhism, saying that his business would then prosper This turned him to religion and opened a new door. He entered the world of thought and ideas He had two goals: to develop a strong character and to make money With the help of Buddhism, he would lead his people out of oppression and hardship

So, in 1892, he entered the Anguk-Sa monastery and went in for "cham-sŏn" prayer and meditation He continued this for three years, keeping himself awake by dousing himself with water This may be taken as an indication of his religious nature and helps to explain the zeal and interest that he later put into his Christian life, once he entered it The result was, however, that he permanently damaged his sight, yet he could not find the mysterious strength which

he was seeking He returned to the world discouraged, with no solution to the problem of life

He heard that you needed to eat certain medicine in order to get results from Buddhism, so he went in for a study of Oriental medicine (han-yak) for some five years and set up a drug store, expecting to make it a life profession Then he moved to Pyŏngyang and opened a drug store there This was in the late 1890's His knowledge of drugs seemed not to help his sight, however His eyes got worse until he was barely able to read, even with strong lenses. His mind was more troubled than ever Everything he had tried had failed

At this point, at the age of 29, he again met the friend who had recommended the study of Buddhism and told him of his failure The friend told him that he had been looking for him, that he was now a Christian and urged him to try the Gospel He listened with wonder and some doubt to this story of the Gospel of service for others, not for self He was not convinced, but agreed to go see the missionary, Graham Lee He was persuaded of the truth of the new religion which, at this time, was being zealously preached in the city, and accepted it with all his heart

One of the first things he did was to return to Anju and preach his new found faith to his parents, relatives and friends They were much impressed by the change in his life and were won to Christ through his efforts He was baptized in 1895, the next year he was made a "young son" (unordained elder) in the only Presbyterian church then in the city, the

old East Gate Church His drug business was prospering and he was making a good income for those days. He was ordained an elder in 1901. The next year, he gave up his drug business and became an evangelist His salary was only 6 yen a month, about the wage of a day laborer at the time During that year, he travelled over North and South Pyŏngan and Whanghai Provinces preaching the Gospel of Christ

In 1903, he entered the recently established theological seminary in Pyŏngyang. The course was then three months each year During the other nine months, the students served as lay-pastors of their churches and also did assigned study at home on which they later wrote examinations

In 1907, he was one of the first seven men graduated from this first seminary and, in September of that year, was ordained as one of the first ministers of the newly constituted Presbytery. The following month, he was installed as pastor of the Central Presbyterian Church of Pyongyang, the famous Changdae Hyŏn Church From that time, he took rank as one of the leading men of the Church. He was made president of the Mission Board of the new Korean Presbyterian Church It was decided to open work in the then distant island of Cheiju Mr Kil's annual speeches on behalf of this work and, later, of the Church's mission work in China, were long remembered by those who heard them

He continued for twenty years as pastor of this church The great Revival of 1907 started in this church and Mr Kil's preaching and teaching had much to do with that movement He was soon called to other parts of the country to lead in

local revivals, with powerful effect

Mr Kil was an earnest believer in prayer. He rose early in the morning for a time of waiting on the Lord He prayed for twenty years for the conversion of his brother before the latter finally yielded himself to Christ. He and his friend, Pak Chi-Rok, used to meet for prayer in the early morning hours They were so happy over the blessing they had personally experienced that they brought the matter before the church and arrangements were made to invite any who so desired to join them at that hour. The church bells were rung at dawn and many came. This was the beginning of the day-break prayer meetings which have become a feature of the Korean Church ever since. The bell was also rung at noon and members were asked to stop and pray where they were.

He was a great student of the Word of God. He read the Old Testament through thirty times and the first half of it, from Genesis to Esther, some 500 times He read the New Testament more than 100 times and, while in prison for his part in the 1919 Independence movement activities, memorized the Book of Revelation and later taught it hundreds of times without a note in front of him.

Mr Kil was almost blind for most of his adult life. In 1900, his eyesight failed him and, for four years, he was blind A missionary doctor operated on his eyes and partially restored his sight He was able to read with the help of very heavy glasses, if there was good light To the end of

his days, he had to have someone lead him wherever he went. Considering his affliction, it is marvellous that he was able to read so much of the Scriptures

In 1919, the Korean Declaration of Independence was drewn up and Mr. Kil was one of the 33 signers of that document. As a result, he spent three years in prison but he and the other Christians used the prison as an opportunity to preach the Gospel and many converts were made He had another jail experience, later He was holding an evangelistic meeting in Andong, in 1929, teaching about the end of the age and the sufferings that were to come upon the world at that time. He was arrested and locked up by the police for three weeks as a disturber of the minds of the people. In Wonsan, once, thirty hoodlums broke into a meeting and manhandled Mr Kil so that he was incapacitated for some time, but such experiences did not stop his preaching.

In 1927, he resigned his pastorate and thereafter travelled all over Korea and into Manchuria holding revival meetings, spending 30 weeks of each year in this work During his 35 years as a Christian worker, he preached some 13,600 times. Each day, during these meetings, he would preach at least three times, besides teaching the Bible for two hours. I remember, as a new missionary studying the language, being deeply impresssed by the simplicity and clarity of his preaching style In was truly great preaching, Bible-centered, exalting the Lord Jesus. At the time of his death, he was dated up for 35 evangelistic campaigns in different parts of the country

He had once remarked to his family that he hoped he

would die in the midst of some evangelistic service His wish was granted The Pyŏng-sŏ Presbytery had invited him to conduct a series of meetings in their area, beginning Nov 20th On the morning of the 25th, while he was preaching at the day-break service, he was stricken and was unable to finish the service He was carried to his room His mind was clear, though he could not talk, so he made known his wishes by writing The next morning, surrounded by his son and many friends, his spirit took its flight He died Nov 26, 1935, at the age of 67 His funeral was held in the auditorium of Soongsil College and was attended by thousands of people who had known and loved him through the years

Yi Seung-Hoon

Yi Seung-Hoon, whose pen-name was Nam Kang, was born March 25, 1864(lunar), the second son of a Confucian scholar, in Chŏngju, North Pyŏngan Province The family was quite poor His mother died within a year and his father and grandmother died when he was ten. He was taken into the home of a brass manufacturer where he worked faithfully, seeing things to be done before he was told He lost everything at the time of the Chino-Japanese War of 1894-5 and again in the Russo-Japanese War of 1904 5. The area where he lived was fought over in both these wars As a result of this, he came to feel that his way had been blocked by some blind Fate

After the war, he went to a Sŏ dang teacher to study the Confucian Classics, but was not satisfied with this. In July

1607 he went to Pyŏngyang and there heard An Chang Ho, the great patriot, who was just back from the United States, speak on keeping the nation from being lost, dropping the old customs and training in the new learning He was deeply moved by this and decided to make this his life goal He worked with the leaders of the movement, cut his hair, gave up drinking and smoking, changed his attitude toward life, rose early and worked industriously for the education of the people, starting a night school in the village

An Chang-Ho had been a Christian before going to the States, but he became an even more fervent Christian while there Nam-Kang's conversion began here He was first converted to popular reform, then to Christ. He worked in the Osan school to develop democratic ideals He had wanted, from his youth, to eliminate social differences between yangban and sangnom (high and low classes), but had no Biblical conception of God as the Creator who had made all men equal

In 1910 came the Annexation of the country by Japan He had worked for the nation and now it all seemed useless. He went to Pyŏngyang again Three years before, he had there gained a new vision from An Chang-Ho Now he was impressed by the sermons of Han Suk-Jin in the Central Church He had known of Christianity and had worked with Christian friends and had even gone with them to church, sitting in the back until the service was over He had come to realize that the Christian Church had the real power needed for the future But this time he really listened to the sermon on "The Suffering of the Cross" and was deeply

impressed and accepted Christ. It was the turning-point of his life. Had he continued to look at Jesus from the outside, as a spectator, working only for democracy, the results would have been far different. His later work is to be explained only in terms of his relation to Jesus Christ.

His decision to become a Christian was not a difficult one. More difficult was the question: What kind of a Christian should he be? He returned to Osan, called the staff of the school together and informed them that he was now a Christian. He started Bible teaching and the singing of hymns in the school. The staff and teachers had just lost their nation. They needed to tie up with God. The concern for the nation had been a heavy one. Now,in Christ, the burden was lifted and he found that he could carry even heavier burdens.

In February 1915, he came out of prison, after the Conspiracy Case. While in prison in Taegu, he had read the Bible through three times, The Bible having been sent in to him by Rev. S.L. Roberts, a Presbyterian missionary, later president of the Pyongyang seminary. He then went to Pyŏngyang and entered the seminary, for he saw Christianity, not as a religion for the upper classes but for the oppressed and the poor. He had seen it as the source of deliverance for his people. He was impressed by the teaching of social righteousness in the Old Testament prophets.

In 1916, he left the seminary and returned to the Osan school. The years from 1915 to 1919 were an important period in his life. In the fall of 1916, he was elected an elder and brought the school into a close relationship with the church.

His faith was bound up with his concern for the needs of his people. So, in local church or in presbytery, he pressed for help for the needy. For him, faith was a channel to connect God and man. Salvation was not just an individual matter but a matter of saving the whole people. When a young Socialist spoke to him about the need for assuring bread for the people, he replied, "Yes, that is needed, but still more important is the hunger for the Word of God." The Bible was to him the source of a life of freedom. Faith is what makes that freedom possible and practical. He set up a church in the Osan school. He helped haul water and stone for the construction, as an example of faith at work.

In 1919, he was suggested as a signer for the Declaration of Independence but said, "What does it matter who signs it? Let Son Pyŏng-Hi sign first." At the Osan school, his life was an example of service for Christ and for the community, as he worked as teacher, principal, repair man, janitor.

He died May 9, 1930. His epitaph was, "A life lived for others, nothing for self." His own summary of his life work may be found in the words, "Faith in God is the greatest thing in the world. If I have done any work for posterity or for my fellows, it is not I but God who has caused me to do it."

Namkung Hyuk

A crowded bus was wending its way up over a high mountain pass between Sunchŏn and Kwangju. A slipping brake, a

CHAI-CHOON KIM (1901-) Attended Princeton Theological Seminary 1928-29.

CITATION

Recognition of his leadership in the formation of the Presbyterian Church of the Republic of Korea, and the founding of ~~the~~ what is now the ~~Han-ku~~ Hankuk Theological Seminary. ~~for the training of Korean leaders for the Korean church~~

Testimony to ~~his~~ his support of ~~the~~ ecumenical ~~ecumenical~~ unity and relationships ~~relationships with~~ ~~loyalties to the international world wide unity of the churches of many nations~~ with the World Council of Churches.

Appreciation of ~~his broad theological the breadth~~ the broad sweep of his theological writings ~~insights~~, ~~never divorced from Biblical as~~ as informed ~~and the [illegible] of his [illegible] and social [illegible] informed~~ by ~~his~~ Biblical ~~studies~~ study and ~~always deep~~ shaped by a Christian social conscience.

Dr. Chai Choon Kim

Born 1901 Ham-Kyong Buk-Do Province, Korea

in a strict Confucian family.
Converted to Christianity in 1920 in Seoul, at the revival meetings of Rev. Ik-Doo Kim.

Dr. Kim later recollected about his conversion: "~~Before~~ I was merely a seeker for the truth; now I ~~became~~ am a pilgrim."

1925-1928 Studied at Chung-San Hak-Won in Japan

1929-32 Princeton Theological Seminary

1928-29

1929-1932 Western Theological Seminary; STB, STM

1933-36 Taught at Soon-Pui Sang-Yup School

1936-39 Taught at Eun-Jin School at Kan-do

In 1940, helped to start Choeen Theological Seminary, after the Presbyterian Seminary in Pyong-Yang closed.
Choeen Seminary was the first seminary founded by Koreans.
Dr. Kim's goal was to train "Korean Church leaders for the Korean Church," as he put it.

In 1953, "Kim-Chang" (Presbytsrian Church of the Republic of Korea)was organized. This church separated itself from the Presbyterian Church of Korea. Dr. Kim was the leader of the new church.

Dr. Kim was the theological leader of the presbyterianism in Korea which recognized some of the modern developments in theology, such as high criticism in biblical studies, and he has especially emphasized ~~the Christian~~ social consciousness and action.

Was for some time the President of the Han-Kuk Theological Seminary.

Important works:

Dae-Jun Jun-Hu Shin-Hak-Sa-Jo-Eui Byun-Chun (1949)
(New Developments in Theology During the War Period)

Ki-Dok-Gyo-Eui Kun-Bon-Mun-Je (1955)
(The Fundamental Issues in Christianity)

Ke-Shi-wa Jung-Un (1956)
(Revelation and Witness)

Sung-Suh Hae-Sul (1962)
(The Interpretation of the Scripture)

Ha-Nul-Kwa Dang-Eui Byun- (1964)
(The Transformation of the Heaven and Earth)

KOH BYUNG KAN

in memoriam

A giant has fallen in Isreal and the Church in Korea is greatly shocked and impoverished by the sudden and untimely death, on December 16, 1966, of Dr. Koh Byung Kan, gifted physician, able administrator, devoted Christian, loyal patriot and warm friend.

Dr. Koh's homegoing represents the close of an era in Christian Missions in Korea, for his life practically spans the years of missionary activity here. He was a distinguished product of missions whose fruitful and effective service for Christ reflects with unmistakable clarity the merits of the three-fold policy of Gospel outreach in evangelism, education and medicine.

Koh Byung Kan was born in a small village in north Korea, near the Manchurian border, on January 24, 1899, the son of a scholarly Christian landowner. This was before the New Testament had been translated into Korean (1901), before the first pastors were graduated from seminary (1907), and before the great revival swept the land (1907), when as yet there were few believers. Koh's father became an elder and, following the customs of those early days before there were pastors, did considerable preaching in the local church which blessed both the community and his own family. Something of the spiritual grace of this godly home is evident in the fact that of the three sons, two became elders and ona a deacon.

Young Koh's life delineates distinctly the pattern of a pioneer missionary work. As a boy he became a student in the elementary school conducted by the village church, of the type established across the land by missionaries who introduced modern education into this ancient land, a sharp contrast to the neighborhood Confucian schools whose curriculum was limited to the hoary sage's ANALECTS. These Christian schools opened a whole new world to Korean youths and, through a daily study of the scriptures, grounded them in God's eternal truth and fired

their imaginations with the glory of a life lived for Christ.

Koh responded eagerly and, upon graduation from the local school at sixteen, entered the Mission Academy in Sun Chun where Dr. George S. McCune's warm, winsome and vital personality influenced a whole generation of students for Christian service.

Following Korea's historic custom of early marriages, our academy student at seventeen years of age was married to Miss Kong Un-Il of like tender years, whom he had not seen before his wedding day, the nuptials having been arranged according to tradition by a go-between. But an ever-deepening love and affection bound this Christian couple together for fifty years.

At this point, there is a break in our subject's academic career. In 1912, the year of his graduation, the Japanese masters of Korea, in the mystery of their devious government tactics, FABRICATED A COMPLETELY IMAGINARY EPISODE in which the incredible claim was made that Dr. McCune had organized his students to assassinate the Japanese Governor-General on a visit to Sun Chun. Numerous arrests were made by the police, including Koh, Who then spent a year and a half in prison.

Upon his release, he matriculated at Severance Medical College in Seoul, graduated in 1925, and began eight years of skillful service in the Ham Hung Mission Hospital. It should be observed here that from elementary school through medical college, Koh's entire education was in mission institutions.

A recognition of the need for graduate study now took him to Japan for research at famed Kyoto Imperial University Medical School that won him a doctorate and the presidency of Taegu Medical College.

In 1947, Dr. Koh represented Korea at the World Cancer Institute in America; two years later he was appointed Vice Minister of Education in the Korean Government; and in 1952 he became first president and founder of Kyung Puk National University in Taegu, one of the nation's four government-sponsored higher educational centers. For six months during the next year, he visited universities in the United States and Europe as the guest of the American State Department.

Honors continued to be heaped upon Dr. Koh; Directorates of

church schools, college, hospitals, the YMCA, the Korean Red Cross; and in 1954 the Ministry of Health and Welfare awarded him a citation for his advancement and development of chest surgery and the treatment of tuberculosis. In both Taegu and Seoul, congregations elected him to their eldership. During this period too, he was selected as one of 18 Presbyterians from around the World who were commissioned to study the mission of the Church and prepare the Advisory Study that has had a great influence on the work of the United Presbyterian Commission on Ecumenical Mission and Relations. The quiet dignity, the transparent genuineness and the unconscious charm of the man instinctively awakened the respect and admiration of his associates.

Very naturally, the Koh home provided a cultured Christian fellowship, definitely medically oriented, as can be seen by the fact that the one son and one of the daughters became physicians and all three daughters married doctors.

Added honor and challence came to Dr. Koh in HIS ELECTION IN 1960 TO THE PRESIDENCY OF INTERDENOMINATIONAL YONSEI UNIVERSITY IN SEOUL, 4,000 STUDENTS of acknowledged academic excellence. But what, in prospect, appeared like an extended career for him, was abruptly terminated by the arbitary lowering by the Revolutionary Government of the age-bracket for eductionalists, forcing his retirement.

Later, fortunately, this exceedingly regrettable regulation was recinded and Dr. Koh accepted the Presidency of Presbyterian Soong Sil College. Korea's pioneer college, originally located in north Korea but re-established in Seoul after the Korean War. Yonsei's great loss became Soong Sil's great gain.

It was while attending a conference of university presidents in the office of the Minister of Education that our honored brother was stricken, rushed to Severance Hospital and after two days received God's summons to the radiant presence of his Lord Jesus Whom he loved so sincerely and served so faithfully. What Bunyan wrote of Mr. Valiant-for-truth in PILGRIM'S PROGRESS can be written of Koh Byung Kan.

"When the day that he must go was come, many accompanied him to the river-side, into which as he went he said, Death, where is thy sting?" And as he went down deeper he

said, "Grave where is thy victory?" So he passed over.
AND ALL THE TRUMPETS SOUNDED FOR HIM ON THE OTHER SIDE

Rev. Harold Voelkel
United Presbyterian Mission

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REV. GREENFIELD C. KIEL
GENERAL SECRETARY

TELEPHONE 74-1367 74-3487
CABLE ADDRESS KOCOUNCIL

May 21, 1966

Rov. Myron H. Brower
Morningside Presbyterian Church
4327 Morningside Avenue
Sioux City, Iowa 51106

Dear Mr. Brower;

How can I find a word to express my feeling of joy to receive your nice letter. If you allow me to say you a word, then the word THANKS ie the only word to exprese myself delighted with tho letter. It is not only for the letter but also for your kindness and thoughtful mind which inspire me to further efforts.

Yes, it is the same Greenfield C. Kiel whom you knew when you were at the University of Dubuque. I remember that we made visite together in your home. I do not forget my school life shared with you and classmates. As you said in your letter "it seems like yesterday that we were in school". I did not read what it was written about me in the "Church Women" yet. Anyhow would it not be an exaggerated statement if words of prise about what I am serving the Church as the servant of our Lord were written in that statement ? If you let me say that I am doing then I tell you. I am only doing with all my best to help my fellow workers to do the right things which today needs. These things are reconeiliation between workers, unification of the Churches and joint Action in mission for the common task of the churches to build the Kingdom of God in our society. We need Christian love and our society needs peace.

We send our troops to defence south Vietnamese people's rights and Freedom from the aggression of the communists, Offence is the best defence. Your President Johnson's statement(U.S. Government will withdraw troops as soon as the South Vietnamese have a Government that is not controlled by North Viet Nam) is quit clear and reasonable. We Christians stand for freedom for all men whom God loves as His own children. The Scripture says "God so loved the world, that He gave His only begotten son".

Since I came back hom in 1953 I was appointed by the general Assembly of our church as the General Secretary of the church, and taught the practical theologe in the Hankook Seminary in Seoul, and elected to the preeident of the Daeku Theological Seminary in Daeku. According to the requirment of a church

Kiel, Greenfield

I became a pastor of the central Presbyterian Church in Daeku in 1956, and in 1958 as the pastor I was invited by Jungeup Presbyterian church and served it for three years, and in 1959 I was elected to the Maderator of the General Assembly of our church.

In 1961 I was elected to the General Secretary of the National Chrietian Council of Korea and serve it until today. I expect to terminate my services in 1968. In 1961 at the time of general Assembly of the WCC at New Delhi, I had the round-the-world trip and attended the general Assembly meetingsof the WCC as representativo of the K-NCC. To attend various different kind of the international church meetings I am going on a journey often abroad such as IMC Aseembly meeting held at Mexico City, Mexico in 1963.

I have four children. My daughter(Hiyung-the firstchild)taught Ewha Women's University and now she is in her home. She has two children. Second one(Wooyung-first son)is eerving as a Jaurnalist of "Shin A" daiy paper in Seoul. The third one(Anyung-second son)is working at a factory and not merried yet. The fourth one is a daughter and is in her home and has two children now.

My life seems to you that it is splendid but I bear my ordeal with composuro becaus our society is unsettled in every way. From 3rd-14th of this month I visited the National Christian Council of Japan and camo back home on 15th. All those things I write you for your information about my service I hope you may briefly get what I am doing eince I came back home from Dubuque in 1953.

Pleace give my regard to your wife and children. Herewith I am enclosed a picture taken in my office. Dr. Samuel H. Moffett gives you his regard also.

With best wishes,

Yours sincerely,

Greenfield C. Kiel

Greenfield C. Kiel
General Secretary
K - N.C.C.

PERSONAL HISTORY

Name in full : Kim, Kwan Suk
Date of Birth : July 27, 1922 Sex : Male
Marital Relation : Married
Place of Birth : Ham Heung, Ham-Nam Province
Preeent Address : 148 - 270, Bundong, Sungpuk-ku, Seoul

Education

1941 - 1944	: Studied Theology at Tokyo Theological University, Tokyo
1947 - 1949	: Studied Theology at Han-kook Theological College, Seoul
1952 - 1954	: Studied Journalism at Syracuse University, Syracuse
1965 - 1966	: Studied Christian Ethics at Union Theological Seminary and Religious Sociology at Columbia University in New York, S.T.M.

Experience

1949 - 1952	: Assistant Profeesor at Han-kook Theological Seminary
1952 - 1968	: Worked in Christian Literature Society as the Editor in chief of 'Chrietian Thought', monthly
1953	: Ordained as pastor of the Presbyterian Church in ROK
1955 - 1956	: Lecturer at Journalism at Yonsei University
1954	: Attended the Aesembly of World Council of Churches (Evanston) as a correspondent
1958	: Attended the East Asia Literature Conference(Manila) as a representative of Korea
1959	: Attended the East Asia Literature Conference(Japan) as a representative of Korea
March, 1963	: Attended the Regional Conference of East Asia(Japan) as a representative of Korea
August, 1963	: Attended the East Aeia Journalist Conference(Bangkok) as a representative of Korea
February, 1964	: Attended the North East Regional Meeting(Japan) of the East Asia Christian Conference as a representative of Korea
March, 1965 - 1968	: Lecturer at Ewha Womane University
1967	: Awarded the Translation Prize
February, 1968	: Attended the Assembly of the East Asia Christian Conference
1968 - Present	: General Secretary of the National Council of Churches in Korea
July, 1968	: Attended the 4th Assembly of the World Council of Churches (Uppsala, Sweden)
July, 1970	: Attended the Social Development and Peace Conference of the East Asia Christian Conference as a representative of Korea
June, 1971	: Attended the World Conference of National Councils of Churches(Geneva)

Kim, Kwan Suk

KIM, Kwang-Suk

life of the world is my flesh. (John 6:51.)

One day when we were talking about the Lord's Prayer, my boy Larry said, "Why do we just pray for bread? What about meat and potatoes and milk?" The literal mind of a child had not yet realized that bread is a symbol of all food.

The people who saw Jesus feed the multitude with five barley loaves and two fish were also literally minded. They saw this not as a sign of who Jesus really was, but as the work of a miracle-man; so Jesus had to get away from them. He could not be king on their terms.

When they came back to him, he very bluntly said they were not interested in the spiritual significance of what he had done; they were just glad to have their stomachs full. His claim to be the bread of life, therefore, becomes not a sweet sentiment but a point around which men will decide for or against Jesus Christ and for or against eternal life. Bread becomes judgment, decision, something that separates believers from unbelievers. If a person believes that Jesus comes from God and is the Savior of men, he finds in him nourishment that is to the soul what bread is to the body. But one does not eat the bread and then believe; he must believe before the bread has any meaning for him.

The Gospel of John has no account of the Last Supper, the establishing of the eucharist, although several of its events can be taken to relate to this particular sacrament. It seems rather clear that verses 52–59 of Chapter 6 are intended to refer to this matter. Jesus speaks of eating his flesh and drinking his blood as a sign of abiding in him and of having eternal life. But we do not sacrament nourishes us, but it does not create new life in us. God does that, when he implants believing faith in our hearts.

Those of you who recently studied the Gospel of John with the help of *Crossroads* will recall that the lesson writer singled out three themes in this Gospel: the theme of belief versus unbelief, the theme of glory in humiliation, and the theme of "the gathering storm." The point of all three themes is basically the same: men must make a decision for or against Jesus Christ, and it is a tough decision to make. Jesus offends before he redeems. So the disciples, when they heard him talking about himself as the bread of life, said, *This is a hard saying; who can listen to it?* Who can "hear" the stern words of Jesus that in order to have eternal life one must enter into, participate in, the death and resurrection of Jesus Christ? This is what it means to eat his flesh and drink his blood. Who can believe this?

Who indeed except those whom the Father has given to the Son? *"No one can come to me unless the Father who sent me draws him."* (v. 44.) Jesus is the bread of life only for those who are given to the Son by the Father. Yet constantly in this passage the invitation is issued to believe in the Son and so have eternal life. *"If any one eats of this bread, he will live for ever."* (v. 51.) There is an invitation in that word "any one." Although this passage clearly teaches divine election, we cannot use that teaching as an excuse for ourselves. We who believe Jesus is the bread of life, must always be witnesses so that others might come to know him as we know him. When, like Peter, we can say, *"Lord, to whom shall*

FRIDAY, FEBRUARY 17, 1961

Call to Prayer

Join Women Around the World in Praying:

Come, all whose hearts are moved with thanksgiving for the World Day of Prayer;
Come to worship the Hope of the world;
Come to pray that together we may proclaim his gospel;
Come to witness that his kingdom is everlasting.

PRAYER: Lord Christ, who prayed that all may be one through the might of thy spirit, forgive us that we have not yearned for brotherhood. Forgive our nearsightedness and complacency. Rule in the hearts of all men that we may learn repentance and forgiveness, for we live only in thy forgiveness.

Savior of the world, we pray for eyes
open to see thee at work in the events of nations;
ears sensitive to hear thy call to be peacemakers;
hands stretched forth to give the treasure held in trust for thee;
faith steady and unfaltering as we seek ways to do thy will;
For thine is the kingdom, and the power, and the glory, forever and ever. Amen

A PROFILE of Whang Kyung Koh—

Evelyn Koh, LL.B., M.A., Ph.D.

THE SUN FLASHED through the yellow ginkgo trees changing the leaves to gold as the soft winds swayed them against the blue sky. It was the kind of day that brings joy alike to children and grownups in Korea. It is easy to skip rope or to jump high on the teeter board; it is difficult to be still. But there in the small garden in front of her home quietly, thoughtfully sits the young Whang-Kyung Koh. She loves to play, but she also loves to read. Today she chooses to read, her eyes dark and serious.

Her imagination stirs. The story takes her to Chicago to the pioneer settlement house founded by Jane Addams, a woman who said: "Peace means more than not fighting—it means all peoples uniting to make a stand against poverty, disease, and ignorance."

That child, grown up, a sociologist in her own right with a Ph.D. from the University of Michigan, now recalls how all her life she has dreamed of changing the "system" in Korea so that more people might have life free from poverty, disease, and ignorance.

Her childhood was spent in a Christian home. The wedding of her parents was the first Christian ceremony in Korea and was performed in 1906 at the home of Dr. Horace Underwood, pioneer missionary. The father at nineteen was organist in the Chung Dong Methodist Church A great achievement for her was the abolishment of legalized prostitution. During this period her life was often endangered because of attacks by procurers—but danger never stopped this courageous fighter for causes.

While Dr. Koh was in the U.S.A. as the Rockefeller Foundation Fellow in 1950, war once again struck Korea, bringing poignant grief to the Koh family. Suddenly, the father and one sister disappeared—kidnapped by the Communist invaders and never released. The mother was alone, but still in her home—the other children in America.

Unable to return to Korea, Evelyn Koh took this opportunity to study in Europe; in the Scandinavian countries she learned the secret of co-operatives in society; everywhere she was alert to store up knowledge and experience to take back to Korea. But the stars decreed otherwise. For six years Evelyn Koh travelled through Great Britain as a lecturer on Korean affairs under the auspices of the United Nations Association of Great Britain, making vivid the situation in Korea, its dangers as well as its great potential—if and when the country became free.

And so the great Potter creates a pattern, molds the intricate design, kindles the spark of Christian love within and gives to the world a Christian worker; this time, in Korea a woman dedicated to the education of girls for Christian participation in the new Republic of Korea.

Dr. Evelyn Koh, President-elect of the Women's College in Seoul, Korea, is possessed of a dream. As we look into her life we find here a woman who will overcome any obstacle—be it acquiring a charter; $200,000 for a dormitory or $50,000 for a chapel—to give to her country the opportunity for quality rather than mass education for girls. Her dream is to send graduates into the rural areas to keep life free from poverty, disease, and ignorance—in the name of that Man of Galilee—builder of men!

in Seoul. He studied medicine, receiving his graduate degree in America, and returned to serve his country as an outstanding surgeon.

It is exciting to hear the story of how this strong family passion for Christian witness gave to the world two doctors and two social workers. Evelyn and a sister founded the Social Welfare Institute in Seoul in 1937, and another sister and a brother are practicing doctors.

Dr. Koh's education (1920-1935) includes work in the Kyunggi Girls' High School, Seoul; Doshisha Women's College, Kyoto, Japan; University of Michigan, U.S.A., and a year (1949-1950) as the Rockefeller Foundation Fellow at Princeton and Columbia Universities, majoring in a research project in population changes.

All through the years of political domination in Korea by outside forces, the objective to serve her people kept Dr. Koh active in her chosen field, sociology. As professor in Ewha University in Seoul for twelve years, she created the first Sociology Department, conducting demonstration centers in rural areas in home and family life and indigenous agricultural experiments.

After Korea's liberation from the Japanese, Dr. Koh served her country from 1946-1948 in one of its most important services. She was Chief of the Women's Bureau, Department of Health and Welfare of the Republic of Korea.

Dr. Koh with two trustees at the cornerstone laying of the first building for Women's College in Seoul.

In Her Will "Korea Times" Fri., Feb. 13, 1970

Helen Kim Donates Properties to Ewha

The late Dr. Helen Kim in her will donated most of her properties to the Ewha Womans University foundation, and the remaining to her relatives and friends.

According to her will, disclosed to news reporters yesterday by university president Dr. Kim Ok-gil, the late woman educator donated to the university her only house in Anyang, Kyonggi-do, all the furniture, books, curios in it and any other things worth using.

The will, which was dictated to Dr. Kim Ok-gil, designated three of her colleagues as executors. They are Dr. Kim; So Un-suk, chairman of the board of directors of the university foundation; and Kim Yong-ui, dean of the university's college of music.

In the first half of the will, she mentioned disposal of her properties and in the second half her thoughts about life and death.

She asked the executors to use the money in her account (of which the sum was not known) for the following purposes:

1. To establish a scholarship foundation which is part of the 10-year development plan of the graduate school;
2. As donation to the new Chong-dong Methodist Church construction project under the names of her parents;
3. As donation to the Upper Room Missionary Association;
4. As donation to the Federation of the Korean Women's Associations.

She hoped that Anyang house be used by the faculty members and alumni for recreation, and asked the executors to distribute smaller items belonging to her relatives and old friends.

Man does not die because his pulse stops, she said in her will, and asked the executors not to treat her as dead even when her body perishes. "I don't want a conspicuous funeral service. Just send me to my Lord in a simple church service," she said.

She felt indebted to everybody around her for a large part of her life on the earth, but "the Lord has assured" her a future of greater life and greater love. "I will love everyone more than ever to whom I owe much," she said.

Dr. Kim said she would pray for the success in life of those who could not "look at me straight in the face" with deeper sincerity and deeper love, she concluded her will.

Meanwhile, a religious service for the late Dr. Kim was held in Emerson Chapel yesterday noon. The congregation sang hymn No. 249, which the late Dr. Kim translated into Korean.

The service was joined by Miss Lee Yong-ja, granddaughter of Dr. Kim's sister, who flew from the United States yesterday.

Miss Lee had lived with Dr. Kim for 10 years until she went to the U.S. in June last year.

Park Expresses Deep Condolence

By Bang Tal-yung

KWANGJU, Cholla-namdo — President Park Chung-hee yesterday expressed his deep condolence over the death of Dr. Helen Kim, president emerita of Ewha Womans University, sharing sorrow with other mourners over long-distance telephone.

Porter Sends Letter

William J. Porter, American ambassador in Seoul, sent a letter of condolence to Kim Ok-gil, president of Ewha Womans University, yesterday over the death of the university's first president Dr. Helen Kim.

Korea Times Photo

Dr. Kim Ok-gil, president of Ewha Womans University, yesterday reads the text of the late Dr. Helen Kim's will to the reporters. President Kim is one of three executors of the will, who were designated by the late Dr. Kim before her death.

Woman Pioneer "Korea Times"

Dr. Helen Kim Dies

Dr. Helen Kim, president emeritus of Ewha Womans University, one-time publisher of The Korea Times and pioneer in Korean women's education, died last night in her sleep in Seoul. She was 71.

The funeral service will be held at 1 p.m. Saturday at the university's main auditorium and she will be then buried at the "Keumran Garden," an estate owned by the university in Mangu-dong, eastern outskirt of Seoul.

A university spokesman said church services will be held for mourners, including foreigners, at noon every day at the university's Emerson Chapel where the late educator's body will be placed till the funeral service.

She passed away at 8:08 p.m. at her residence in Tae-sin-dong near the Ewha campus. The spokesman said Dr. Kim died of cerebral hemorrhage while curing her diseases, diabetes and arteriosclerosis. The body will be moved to the Emerson Chapel this morning.

Dr. Kim, who gave more than 50 years of her life to women's education and what she called the emancipation of Korean women from the kitchen, had been bed-ridden for three weeks.

Immediately after the announcement of her death was made, moaners, mostly late Dr. Kim's alumni and old acquaintances, rushed into her house.

The bewailing visitors held a 20-minute prayer in honor of the Korea's first woman doctor. Among the moaners visiting Dr. Kim's death bed last night were Huh Chung, former prime minister; Dr. Paek Nak-chun, former president of Yonsei University; and Dr. Choe Kyu-nam, former president of Seoul National University.

The woman leader was born the youngest daughter of five girls and three sons of a middle class family in Inchon on Jan. 18, 1899. She was brought up by a Christian mother and was sent to Ewha Haktang (Institute) at the age of nine.

A one-time May Queen, Dr. Kim graduated from Ewha in 1918 and joined the faculty.

The abuses of women in the family and society and by men troubled Dr. Kim in her youth and she "decided to give my life for their cause." Never married, Dr. Kim said she was too busy with her work.

Late Dr. Kim

In 1931 Dr. Kim received her Ph.D. from Columbia University, and became the first Korean woman to get a doctorate degree in the United States. She got her B.A. and M.A. from Ohio Wesleyan and Boston Universities.

Between 1932 and 1939 Dr. Kim served as student dean and vice president of Ewha Womans College, the predecessor of Ewha Womans University. The next year she became president—a post she held till 1961.

Deeply religious, she was one of the founding members of the Seoul YWCA. The woman leader also led an active life in evangelism, received the famous Magsaysay Award (1963), ran The Korea Times (1952-1954) and served as a Korean delegate to the United Nations on several occasions.

She also served as director of the Office of Public Information (1950-51).

In 1963 Dr. Kim received the Order of Merit for National Foundation.

Since her retirement in 1961, Dr. Kim has kept a busy schedule as director of the board of trustees of the largest women's university in the world, as well as being Korea chapter president of the Upper Room. Last year she spent some seven months in the United States to raise money for the university's $10 million, 10-year expansion project.

The Upper Room citation in 1963 described Dr. Kim as a lifetime dedicated to Christian education of Korean women, a world figure who has not lost the common touch of a crusader for human rights, a devoted servant of Christ and the church universal, committed to world brotherhood, world Christian fellowship and the Kingdom of God.

Korea Times Photo

Dr. Kim Ok-gil, showing back, president of Ewha Womans University, grieves along with other moaners over the death of Dr. Helen Kim, women's leader and first president of the university. At center is Esther Park of YWCA and at right is Dr. Lee Tae-yong, dean of the university's college of law.

Pioneers of Modernization

Dr. Kim Prime Mover in Building Biggest Asian Women University

The following is the second half of a two-part account of Dr. Helen Kim in a monthly series of articles on outstanding Korean leaders and foreigners who, now all deceased, played outstanding roles in modernizing Korea. Dr. Fisher, an old hand in Korean affairs, writes the articles in the form of his personal recollections of the leading figures. — ED.

By J. Earnest Fisher

When Helen left her studies in America in 1925 after obtaining her M.A. at Boston University, she fully had in mind to return and get her doctorate later. In fact, she very seriously considered staying then, but she was needed in Korea, and she was advised to return now and think of the doctorate later. One of her admired professors at Ohio Wesiyan wrote her: "The woods are full of Ph. D's., but there is only one Helen Kim."

"Go back to your work now as you planned. Life is long and this is not going to be your only chance." This settled the question for her, and she went back and resumed her work at Ewha. This was undoubtedly a most wise decision, as the five years experience at Ewha and the World Conference that she attended during this time, gave her a much broader and deeper background and foundation when she came back to resume her studies in 1930.

The Japanese government in Korea was continuously raising the requirements for mission schools in order for them to be recognized as standard schools at each level. Miss Appenzeller, who was president, wanted Ewha to meet the highest standards and a certain number of teachers with advanced degrees was an important part of the requirements. She was willing, therefore, for Helen to go back and complete her studies and return to Ewha in the shortest time possible.

Korea Times Photo

Dr. Helen Kim, right, is seen beaming with her successor, current president of Ewha Womans University Kim Ok-gil in this last photo taken during her lifetime. The photo was taken on the New Year's Day 1970, just one month before the death of the woman leader, when she was visited by her dear old-time student at her residence in Seoul.

Teachers' College

She entered the summer session of Teachers' College of Columbia University in 1930. She had met and worked with Dr. William H. Kilpatrick of Teacher's College when she attended the conference of the Institue of Pacific Relations in Honolulu in 1927. At that time Dr. Kilpatrick was undoubtedly the best known professor of educational philosophy and he attracted students to Teachers' College from all parts of the world. It was probably because of her knowing and recognizing his ability that she decided to go to Teachers' College of Columbia University to study for her doctorate. As Dr. Kilpatrick had been my major professor and advisor when I was at Teachers' College 1925-27. I was glad that she went there and would be under his influence and guidance.

She was always conscious that she was needed back in Korea, so she wasted no time and completed her work for her Ph.D. in philosophy of education by October 1931 and became the first Korean woman to receive this degree. This was an unusually short time for one to get the doctor's degree at Columbia, as it usually took at least two years after the M.A. She was permitted to use Korean and Japanese to fulfill the two foreign languages requirement for the degree. She took her lectures in English, of course, and used many English references, and used Korean and Japanese books and periodicals for much of her research.

She had been greatly interested in rural education in Korea and she had had a chance to visit the Danish folk high schools when she was in Europe on her way to the Jerusalem mission conference. Also the YMCA and the YWCA were greatly interested in elevating the status of the young people of rural areas at this time. Helen therefore chose as the subject for her dissertation Rural Education for the Regeneration of Korea. The book was very timely and was widely read in Korea. It no doubt contributed much in the way of information and inspiration toward the projects that were undertaken at this time by the various mission bodies which were trying to elevate and enrich the life of the people in rural Korea.

"Dr. Kim is keenly conscious of this fact, and calls our attention to it in the following words. 'Korea today stands bereft, shorn of power and prosperity, awaiting a national reconstruction. The crisis may not seem to an outside observer as striking as that of Russia immediately after the revolution, but it is in nowise less determinative as to the future of the Korean people, an integral part of the Orient and of the whole of mankind.'"

I saw Helen Kim often after she returned to Ewha in 1931 to resume her work as dean in January 1932. As Dr. Kilpatrick had been her major professor as well as mine, we had much in common in our educational backgrounds and usually agreed on methods of dealing with mission educational problems. We were both deeply interested in the problem of the young people of Korea. She continued as dean and soon was asked to take the title and administrative duties of vice-president. When Dr. Alice Appenzeller was absent on furlough in 1936, Dr. Kim acted as president during her absence. By 1939 the Japanese were becoming hostile to Americans that it was not wise for them to be heads of mission institutions, so Dr. Appenzeller resigned from the presidency and asked Dr. Kim to take the position, which she did.

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All of the American members of the staff left Korea on Nov. 16, 1940 and after that Ewha was subjected to more and more persecution and oppression until the Japanese surrendered in August 1945. From time to time when I met her she told me of her experiences during the five long years from November 1940 when the Americans left till the end of the war.

I remember being with her in the rain at the Seoul grounds July 12th 1947 at the great meeting to welcome Dr. Phillp Jaison (So Jal-pil). She was very happy and full of patriotic fervor on this occasion. I took her back to Ewha in my jeep, with two other members of the Ewha staff. I also was at a farewell luncheon for her on Sept. 6th 1947 before she left to attend the General Assembly of the U.N. which met in Paris. She, with Chang Myun and Chough Pyung-ok, made up the committee to put the Korean case before the United Nations. This resulted in the sending of the U.N. committee to Korea to plan and hold the general election for the establishment of the independent government of Korea.

After liberation Dr. Kim wanted to give her full time and strength to building up Ewha and making it the great university that it has become, but friends persuaded her to be a candidate for the National Assembly. She permitted her name to be entered in the list of candidates and she waged a serious political campaign, but she was defeated as were all the other woman candidates.

Chapel Service

Dr. Alice Appenzeller, who was president of Ewha many years before Dr. Kim, returned to Korea in the fall of 1946, and worked with Dr. Kim in building up the university until her death after she had a stroke as she was beginning to lead the chapel service on Feb. 20th 1950. She had been a close friend and advisor and helper of Dr. Kim for many years. She gave Helen a last long handclasp as she was put into the ambulance to be taken to the hospital. Dr. Kim says in her book: "I knew this last handclasp meant exactly the same thing that she had said when she had to leave Korea in 1940. 'I am sorry to go, but glad to leave everything in your hands. I will pray for you and God will help you.'" God did help her and she helped Ewha, and Ewha continued to grow and expand as a woman's university until it has become the largest university for women only in the world.

The Korean War broke out in June 1950, and for the next three years Dr. Kim was deeply involved with government and patriotic activities, as well as her responsibilities as president of Ewha. She was in Pusan most of this time with the exception of the short period from the last of September till the middle of December 1950 when she returned to Seoul after the Inchon landing. She accepted president Rhee's appointment as director of the office of public Information and later on edited and published a newspaper, The Korea Times, in English. She also aided in establishing a museum of Korean historic cultural and art objects in Pusan for the purpose of letting the people of the 16 nations participating in the Korean War see something of the artistic and cultural side of Korean life. Later Ewha University was opened in tents and shacks on a hill overlooking Pusan.

She also found time to make a trip to America to thank the United Nations and president Truman for what they were doing to save Korea from falling into the hands of the Communists. Later, centers were established in Pusan, Taegu, and Seoul, called "United Nations Korean Home," where military and civilian personnel of all nationalities could drop in for rest and refreshment and to meet and talk with representative Koreans. These centers were largely staffed with Ewha graduates, students and staff members. Also receptions and dance parties were held in these centers for the many representatives from foreign countries who were in Korea at that time. Dr. Kim chaperoned the Ewha students who attended these parties.

The return of Ewha to Seoul in January 1953, and the opening of a freshman class in April marked another stage of growth and expansion for Ewha. Buildings, greatly damaged by the bombing by U.N. forces when they were occupied by enemy forces, had to be restored and in some cases, practically rebuilt. Dr. Kim was never dismayed or discouraged, but with renewed strength and encouragement from many sources, American, Canadian and other nations, and Korean, she set to work to continue to realize her dream for Ewha, which had been so sadly interrupted by the Korean War. Full college work with 2,000 students was resumed in September, even though the repairs of buildings were far from finished.

Ewha Build-Up

Although Dr. Kim was full of joy and satisfaction at the return to Seoul in 1953, and the rapid build-up of Ewha after the devastation caused by the war, the year 1954 brought her two periods of sadness. Her 90-year-old mother died in February of this year and her lifelong friend, companion and helper, Lee Chong-ai in May. I was in Seoul for a few days in August of this year, and attended the August 15th celebration at the capital, but I have no record or recollection of having seen Dr. Kim while I was there.

In the summer of 1957 I was in Korea with my sister, Olive Fisher, with whom I was taking a round-the-world trip. We called on Helen Kim, and she showed us around the grounds, and we had a chat with her in her office in which we learned much about the progress that Ewha had made and was mak-

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Korea Times Photo

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For personal and family reasons I gave up my work with the Methodist Mission in Korea in the summer of 1934 and returned to America. I did not see Dr. Kim again till World War II ended and I was sent to Korea as an official in the U.S. military government, and was there from the first week in January 1946 till November 1948. During this period I met Helen Kim many times and heard her talk of the trials and tribulations that she experienced during the war when she was continually under surveilance and governmental harassment because of the close association of Ewha with America since its founding in 1886.

All of the American members of the staff left Korea on Nov. 16, 1940 and after that Ewha was subjected to more and more persecution and oppression until the Japanese surrendered in August 1945. From time to time when I met her she told me of her experiences during the five long years from November 1940 when the Americans left till the end of the war.

I remember being with her in the rain at the Seoul grounds July 12th 1947 at the great meeting to welcome Dr. Philip Jaison (So Jai-pil). She was very happy and full of patriotic fervor on this occasion. I took her back to Ewha in my jeep, with two other members of the Ewha staff. I also was at a farewell luncheon for her on Sept. 6th 1947 before she left to attend the General Assembly of the U.N. which met in Paris. She, with Chang Myun and Chough Pyung-ok, made up the committee to put the Korean case before the United Nations. This resulted in the sending of the U.N. committee to Korea to plan and hold the general election for the establishment of the independent government of Korea.

After liberation Dr. Kim wanted to give her full time and strength to building up Ewha and making it the great university that it has become, but friends persuaded her to be a candidate for the National Assembly. She permitted her name to be entered in the list of candidates and she waged a serious political campaign, but she was defeated as were all the other woman candidates.

Chapel Service

Dr. Alice Appenzeller, who was president of Ewha many years before Dr. Kim, returned to Korea in the fall of 1946, and worked with Dr. Kim in building up the university until her death after she had a stroke as she was beginning to lead the chapel service on Feb. 20th 1950. She had been a close friend and advisor and helper of Dr. Kim for many years. She gave Helen a last long handclasp as she was put into the ambulance to be taken to the hospital. Dr. Kim says in her book: "I knew this last handclasp meant exactly the same thing that she had said when she had to leave Korea in 1940, 'I am sorry to go, but glad to leave everything in your hands. I will pray for you and God will help you.'" God did help her and she helped Ewha, and Ewha continued to grow and expand as a woman's university until it has become the largest university for women only in the world.

The Korean War broke out in June 1950, and for the next three years Dr. Kim was deeply involved with government and patriotic activities, as well as her responsibilities as president of Ewha. She was in Pusan most of this time with the exception of the short period from the last of September till the middle of December 1950 when she returned to Seoul after the Inchon landing. She accepted president Rhee's appointment as director of the office of public information and later on edited and published a newspaper, The Korea Times, in English. She also aided in establishing a museum of Korean historic, cultural and art objects in Pusan for the purpose of letting the people of the 16 nations participating in the Korean War see something of the artistic and cultural side of Korean life. Later Ewha University was opened in tents and shacks on a hill overlooking Pusan.

She also found time to make a trip to America to thank the United Nations and president Truman for what they were doing to save Korea from falling into the hands of the Communists. Later, centers were established in Pusan, Taegu, and Seoul, called "United Nations Korean Home," where military and civilian personnel of all nationalities could drop in for rest and refreshment and to meet and talk with representative Koreans. These centers were largely staffed with Ewha graduates, students and staff members. Also receptions and dance parties were held in these centers for the many representatives from foreign countries who were in Korea at that time. Dr. Kim chaperoned the Ewha students who attended these parties.

The return of Ewha to Seoul in January 1953, and the opening of a freshman class in April marked another stage of growth and expansion for Ewha. Buildings, greatly damaged by the bombing by U.N. forces when they were occupied by enemy forces, had to be restored and in some cases, practically rebuilt. Dr. Kim was never dismayed or discouraged, but with renewed strength and encouragement from many sources, American, Canadian and other nations, and Korean, she set to work to continue to realize her dream for Ewha, which had been so sadly interrupted by the Korean War. Full college work with 2,000 students was resumed in September, even though the repairs of buildings were far from finished.

Ewha Build-Up

Although Dr. Kim was full of joy and satisfaction at the return to Seoul in 1953, and the rapid build-up of Ewha after the devastation caused by the war, the year 1954 brought her two periods of sadness. Her 90-year-old mother died in February of this year and her lifelong friend, companion and helper, Lee Chong-al in May. I was in Seoul for a few days in August of this year, and attended the August 15th celebration at the capital, but I have no record or recollection of having seen Dr. Kim while I was there.

In the summer of 1957 I was in Korea with my sister, Olive Fisher, with whom I was taking a round-the-world trip. We called on Helen Kim, and she showed us around the grounds, and we had a chat with her in her office in which we learned much about the progress that Ewha had made and was making, and her plans for future development. I remember that at this time we made a small donation to the library in memory of Dr. Alice Appenzeller. Helen seemed to appreciate this very much, as she always had the greatest love and respect for her former teacher, and predecessor as president, Dr. Appenzeller.

The 27th of February 1959 was Helen Kim's sixtieth birthday and, of course, her "Whan Kap," which was celebrated in grand style in Seoul. Never having been married, she had no children to plan and stage this important occasion for her, but eight of her close friends took the responsibility and made all the arrangements, and after that she called them her children. She wanted to retire from her position as president of Ewha at this time but the faculty, board of managers and church leaders would not consider it. However, two years later she had to retire on orders of the government, which had

(Continued on Page 6)

TELEVISION PROGRAMS

Sunday, July 29

TBC-TV (Ch. 7)

PM
6:50—Seven Star Show
7:20—Serial Drama "Mother"
7:40—Comedy Show
8:50—News
9:00—Serial Drama "The Way"
9:20—Hit Parade
10:00—TBC Festival

KBS-TV (Ch. 9)

PM
6:35—Three Detectives
7:00—News
7:10—Our Songs
7:40—Ku Pong-so Comic Series
8:10—Sunday Feature
9:20—KBS Cinema Theater: "Madam Curry"
10:50—KBS Concert

MDC-TV (Ch. II)

PM
6:10—News
6:20—Quiz Show
7:00—Circus
7:30—Documentary
8:15—Laugh and Be Happy
9:00—Champion Scout
10:00—"0011—Napoleon Solo"
10:55—Sunday Baduk Game

AFKN-TV (Ch. 2)

PM
12:00—Herald of Truth
12:30—New Zoo Revue
1:03—Sports
4:20—Wide World of Sports
6:00—News, Weather, Sports
6:30—Temperatures Rising
7:00—Dick Van Dyke
7:30—Let Me Speak to tha Management
8.00—News in Brief
8.02—Bill Cosby
9:00—Bonanza
10:00—News and Sports
10:15—Religious News Roundup
10.30—Special Feature: "Ed Sullivan's Broadway"

Monday, July 30

TBC-TV (Ch. 7)

PM
6:20—Dona Reed Show
6:30—Pops Spot
7:00—News
7:20—Serial Drama
7:40—Pae Sam-yong Show
7:50—Bonanza
9:00—Serial Drama "The Way"
9:20—Comic Corner "Hello, Mr. Chong!"
9:40—Serial Drama "The Tallae Story"
10:00—TBC Evening Report

KBS-TV (Ch. 9)

PM
7:00—Today's News
7:30—Serial Drama "Sea Wave"
7:50—Non-Fiction Series
8.40—Classic Series
"King Sejong"
9:00—News
9:50—Camera Focus
10.10—Serial Drama
10.30—KBS Parlor

MDC-TV (Ch. 11)

PM
5:50—My Sweet Homo
6:20—Circus
7:00—News
7:20—Overseas News
7:30—Serial Drama
8:00—Serial Drama "Queen Min"
8:20—Monday Fanfare
9:00—Serial Drema "Stepmother"
9:20—Merry Couples
9:30—Serial Drama
10:00—MBC News Desk
10:30—Peyton Place

AFKN-TV (Ch. 2)

PM
5:00—Auto Racing
5.30—Special: "Strangers in their own Land"
6:00—News, Weather, Sports
6:35—Paul Lynde
7.00—Like It Is
8:00—News in Brief
8:02—Laugh-In
8:55—At Ease
9:00—Wild Wild West
10.00—News, Weather, Sports
10:40—Monday Night at the Movies: "Mother wore Tights"

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ers are rather victims, it appears, the vital personalities and actors in this case being the parents or mothers, and the school administrators.

Kim, a good friend of mine and himself a professor, has had one third-grader for the last couple of years. He has another for this year. "This is the last, though," he added rather triumphantly, "this sons and daughters enter Ilyu high schools and universities by any means and at any cost, as has been proved perfectly by that notorious late "exam leak case."

Or, can we finally expect to produce such great men as Kant, Goethe, Darwin, Madame Curie, or Picasso by this desperately intensified classes?

How to Live

By Rhee Yoon-jal
Chung-ang University

Student Corner

In the seventeenth century, the metaphysical poet John Donne expressed the change of that age in following words in his poem, An Anatomy of the World, "The new philosophy calls all in doubt,/ The Element of fire is quite put out;/ The Sun is lost, and the earth, and No Man's wit/ Can well direct him where to look for it." The world is full of changes — appalingly changeful — it has never been so full before.

In this age the most important thing to learn in life is how to live. This is no simple matter. People often say that "this is a materialistic age," "money makes the mare go" or "all roads lead to money." In advanced countries where the people are blessed with freedom and bread unprecedentedly in the history of mankind, then, why are the young generation bent on extreme negativism and destructive activities amid increasing frustration and disbelief in reality? They live in the age of gross materialism.

The civilization of the economically superior West is forcing Oriental ways of living to undergo sweeping change. Generally speaking, the traditional modes of the East and the contemporary modes of the technical West are thrown in a crucible, seething in utter chaos.

The current phase of society clearly shows how the pursuit of economic gains disregarding spiritual values involves serious danger. We think firmly that human beings need this spiritual life and cannot exist by the material life alone. But impractical spirituality that underestimates the importance of material well-being is of little value.

The ideal is that there should be equal enjoying of material developments for everybody, so that men will be helped to cultivate the spiritual life without embarrassment.

I reject both the ultra-materialism and the ultra-spiritualism. Material life is merely a means for the maintenance of spiritual life. The progress of scientific knowledge we cannot obstruct and should not obstruct; but it has resulted in excessive material development, thus increasing the power of materialism far beyond reasonable proportions.

It is of course foolish to dilate our spiritual values and ignore the present state of material development. It is equally wrong to think that materialism is the key to everything.

Our problem is under the conditions of unprecedented scientific progress, how can the ideal of equilibrium be applied so that every man may live balanced life? We know how great spiritual power is, but one should not shut one's eye to the fact that inaptitude to utilize scientific know-how inevitably results in cultural lag. How can we harmonize the spiritual and the material life?

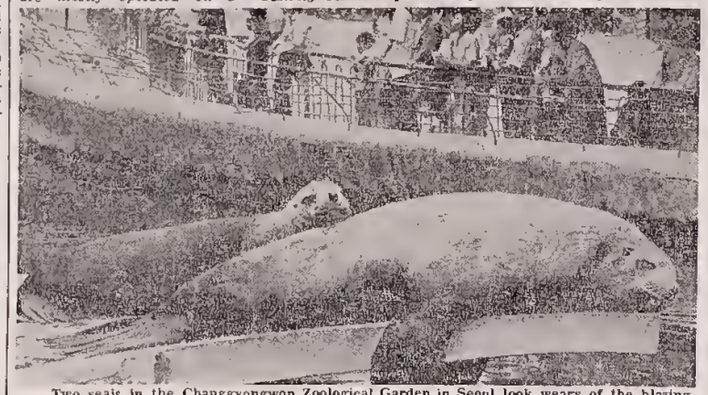
I would like to liken spirituality and materiality to two lovers. Reverence for spirituality unaccompanied by due regard for material is like a widower, and devotion to industry in negligence of morality is like a widow; who in the world would like to be either a widower or a widow?

Therefore, I call, in conclusion, for the union of spiritual and material living. It is true that a bird with unbalanced wings can never fly. Spiritual and material living must go on side by side. To fight fire with fire is of no use. To extinguish fire with water is absolutely useful.

* * *

The writer is a senior majoring in English literature.

trains around Seoul have become a very common scene in recent years. Mountain climbers say they can beat the burning summer particularly in rock climbing.



Two seals in the Changgyongwon Zoological Garden in Seoul look weary of the blazing summer heat as they droop on a jumping board in the center of their swimming pool. Animals like bears from the North Pole area find it hard to bear the hot weather during summer here.

Hill are difficult for general citizens to use because they are mostly operated on a

However, many naked children enjoy swimming along the river and ferryboats are doing illegal business there due to lack of enlightenment and supervision by the authorities concerned.

The Han River water within the capital city area is greatly contaminated with industrial and human waste. So swimmers in the swimming-banned area are very likely to be infected with eye and skin diseases.

According to the city's hygiene officials, the biochemical oxygen demand of the Han River water in some areas within the capital city is 13 parts per million, far above the safety level of 5 ppm.

In the meantime, the city government has started a comprehensive hygienic inspection of swimming pools and summer resorts in Seoul along with control of unsanitary food around them.

Photos by Kim Yong-il

(Continued From Page 5)

Dr. Helen Kim--

made it a requirement that all school administrators should retire at the age of sixty. Dr. Kim Ok-gill was elected as the new president. Dr. Helen Kim was named president emeritus by the board of trustees at the same time. As chairman of the legal holding body of the university, she was still in a position to have a great influence on its management and growth and to continue her personal devotion to its welfare, which she did to the end of her life.

On March 28th 1969 I was in Washington and attended a reception at the residence of the Korean ambassador, in honor of Dr. Helen Kim. It was the first time I had seen her for some years and we had much to talk about. Although there was a large crowd of Koreans who were living in the Washington area and many Americans who had lived and worked in Korea, I had 10 or 15 minutes of uninterrupted conversation with her on subjects of mutual interest. She told about the Park Chung-hee government, and seemed satisfied with political conditions up to that time.

She knew General Park, and trusted him. The so-called democratic government that had been in existence since liberation had failed in its effort to govern the country in a democratic and efficient manner. There was corruption, jealousy and inefficiency in high places, and conditions seemed to be getting worse instead of better. The military take-over seemed to be a necessary step at the time it was taken, and Korea was better off under the present regime.

Two days later I attended a dinner meeting at the home of Mr. and Mrs. Walter Park in the Washington area, and it was at this meeting that Dr. Kim told in some detail her plans for the future growth and expansion of Ewha. There must have been thirty or forty men and women present, all Korean except myself. Most of the women were Ewha alumnae. After dinner Dr. Kim took a central position and outlined her plan to raise $10,000,000 in Korea within the next ten years and a like amount in America in the same time. She wanted to organize a "Friends of Ewha" group in each of the fifty states. These groups would take the responsibility for raising a certain amount in each state, and the hope and belief was that the full amount would be raised within the ten years. I think almost everyone present pledged himself or herself to give a certain amount to get the campaign started.

In less than a year after this meeting the Christian and educational world was shocked and saddened by the news of the sudden death, from a cerebral hemorrhage, of Dr. Helen Kim. She died in her home city of Seoul on Feb. 10th 1970. She lived long enough to see only the beginning of her great plan for upgrading, expansion and development of Ewha Womans University. But she had already lived long enough to see Ewha grow from a small mission college for women to become the largest women's university in the world, with a student body of 8,000 and a faculty and staff of nearly a thousand. Much of this was accomplished by her own efforts, influence and her fervent prayers.

This is not the place to enumerate the many honors that have come to this remarkable woman. The honorary degrees she has received from some of the world's leading universities, the decorations from her own government and foreign governments, the scores of world conferences and assemblies that she has attended, are all matters of record and are available for the information of anyone interested.

I am happy and proud to have known Helen Kim, and to have been associated with her in various church and educational projects during the years from her student days at Ewha to and through the years when she was a world figure. We usually associate Helen Kim with Ewha University and her great work in liberating and elevating the Korean women. But she was much more than this, great as this was. She was an outstanding Korean patriot and national leader. She was proud of her country, its history, its culture and its people. She inspired others with a similar pride in and love for Korea, not only her own people, but people of other lands who knew her caught something of her love and respect for her own people.

She was not narrow or prejudiced in the least, but she believed in human justice and democracy, and wanted to see human personality honored and recognized wherever it was found. She was therefore quick to respond and defend the Korean people whenever and wherever they were unjustly criticised. But her whole life was given to efforts to remedy what she considered the weaknesses and faults in Korean culture. First among these faults, of course, was the inferior position to which women were assigned in Korea. While she was a devout and faithful Christian she also recognized the great moral and spiritual values that her people had as a heritage from Confucianism Buddhism.

She believed, and I share that belief, that Korea's greatest contribution to world culture would be in the arts: painting, sculpture, music, dancing, drama, literature and scholarship. I think this belief is being borne out in present-day developments.

Helen Kim will take her place in history as one of the great personalities of her time, not only in her own country, but in all nations of the modern world. She deserves to be named along with the prime ministers of India and Israel, Indira Nehru Gandhi and Golda Meier, and with Eleanor Roosevelt in America, as an outstanding, dynamic, inspiring leader in the mid-decades of the twentieth century.

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The late Dr. Helen Kim speaks to reporters in 1968 when she celebrated her 50th year of work with Ewha Womans University, which in her lifetime grew from a small institute to one of the world's largest women's universities.

Dr. Kim's Last Wish

A Hymn, Not A Dirge

"When I am dead, don't lament or weep for me please. I want to meet the inevitable pleasantly.

"I don't want a conspicuous funeral service. Just send me to my Lord in a simple church service."

Those were the remarks of Dr. Helen Kim about two weeks before she died while she was dictating her will to Dr. Kim Ok-gil, who succeeded the late Dr. Kim as president of Ewha Womans University.

"Sing hymns of joy and glory rather than a doleful dirge," she was quoted as saying.

Dr. Kim made her will on Jan. 28 and 29 before three of her old friends. They were Dr. Kim Ok-gil; Mrs. So Unsuk, chairman of the board of directors of the university foundation; and Mrs. Kim Yong-hi, dean of college of music of the university. The contents of the will were not known in detail.

The woman educator made her will in such a pleasant atmosphere that the attendants coud hardly believe that she was making her last will.

Even jokes were exchanged. When Dr. Kim Ok-gil jokingly asked her why she had excluded her house from the donation list, Dr. Helen Kim said; "You greedy woman. My mother used to tell me that every person should keep a house for himself to die in." She gave most of her belongings — some 100 curios and several jewels — to the university.

Her condition turned from bad to worse after that. Her pulse became weaker, her limbs and mouth were paralyzed and she could hardly move or speak, and she could not eat food because she vomited when she did.

And she would fall into deep sleep often. On Feb. 6 and 7, her blood pressure rose and her breath became weak. She recovered from this critical condition only after the physician in charge of her treated her with oxypathy.

Dr. Kim's last known conversation was with her successor on Feb. 8.

The visitor told the patient that a number of her friends and dignitaries had visited her while she was asleep to pray for her early recovery, and the bed-ridden woman expressed her gratitude by smiling. Then she fell into a coma.

On Feb. 9, the day before she departed, Miss Lee Yong-ja, Dr. Kim's sister's granddaughter, who is in the United States, called her on the phone. She could not answer but just gave a deep sigh. Tears were in her eyes.

This photo was taken in 1920 with missionaries in Seoul, two years after Dr. Kim joined Ewha Haktang (Institute) as a teacher. Dr. Kim is at the center of the front row. Note the Korean costumes the missionaries donned for the picture.

Dr. Kim as a special envoy visits President Harry S. Truman at the White House in 1951 during the Korean War and presents a Korean doll. She later became a roving ambassador and represented Korea six times at the United

In Memoriam

By Limb Byung-chik

The pine groves of the Ewha hills weep silently today. This gray melancholy February morning seems to portray the deep grief of thousands who come to pay their last respects to a world-renowned educational leader.

Helen Kim passed away Tuesday, Feb. 10.

"I lived according to God's will; I go in answer to His call." These were Dr. Kim's last words.

"Do not sing sad songs for me; sing hymns of joy and glory," she added.

And the nine thousand Ewha girls weeping, lift their eyes to heaven and say, "Oh God, there is so much more for her to do; why have you called her away so soon!"

Thus an epoch has ended. Born 71 years ago, Kim Whallan devoted 52 years of her life to religious and educational service in her beloved homeland.

She went to America in February 1969 and worked feverishly to raise $10 million for the Ewha Womans University endowment fund. During the ten months of her labor abroad, Dr. Kim Ok-gill, Ewha president, pleaded repeatedly with her to return home, because she was worried about her predecessor's health.

But strong-willed Helen stayed on until she had accomplished her mission, and finally returned home last December, just before Christmas. She was stricken with a brain hemorrhage on Feb. 5, and five days later she died.

This 71-year epoch began when Korea was rocked by the Sino-Japanese war, caused by the weakness of the Yi Dynasty. It ends just as Korea is literally reborn, energetic and prosperous, under the Third Republic.

Before she assumed the presidency of Ewha College, Dr. Kim graduated from Ohio Wesleyan College in America and received a Ph.D in education from Columbia University. She lived in the International House in New York, and when she was homesick or felt lonesome for a friend, she would go out to the River-side Park and study the ships that sailed on the Hudson River.

Before she went to America for the first time she graduated from the Ewha School for girls. The Paijai School for boys was in the same neighborhood in Seoul.

The students of both schools were required to attend the Chong-dong Church, where Rev. Choi Byung-hun presided. It is reported that the boys on Sundays paid more attention to the Ewha students than to Rev. Choi, and Kim Whallan used to be one of the main targets of their glances.

Dr. Kim returned home in 1922 to become Ewha's president, and under her leadership the college became the biggest women's university in the world, with nine thousand students.

She also helped organize the Seoul YWCA that year. In 1928 she went to Jerusalem to attend a missionary conference, and it was there that she cut her hair manfashion, which she kept up until the end.

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She has some 180,000 "daughters" (graduates) and although unmarried she has thousands of "sons-in-law."

D. Kim worked with me at several U.N. General Assembly sessions in New York. She used to rent an apartment, borrow all my dishes and utensils, cook Korean food and invite ambassadors of friendly nations to dinner. This was a splendid way of getting cooperation for our cause at the U.N. We used to sing songs of different countries after dinner, and Helen's usual number was " 나 혼자만이 그대를 사랑하오 " (I Alone Love You Dearly).

Dr. Kim was not only a elegant hostess but also a first-class diplomat. I could hardly get along without her help during those exciting U.N. days. There are hundreds of Dr. Kim's "daughters" (Ewha graduates) in New York, mostly graduate students at Columbia and other universities there.

Many of them used to come and help their "mother" in cooking food and serving the guests.

Back in Seoul, I continued to enjoy Dr. Kim's hospitality on many Sundays when I attended morning services at Ewha church. After church Dr. Kim invariably invited me and some other friends to lunch at her home. At 2 p.m. the session ended and Dr. Kim drove out to her mother's grave in the northeast section of Seoul, where she spent rest of the day.

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'She worked efficiently, doggedly and with a goal. Foremost in her mind was always the country and compatriots. I think I understand the secret of her untiring spirit and work. She had a foundation of belief deeply rooted in the faith of God," Chun said.

"Dr. Lee Tae-yong, dean of the College of Law, Ewha Womans University, said, "Dr. Helen Kim was a pioneer of Korean women's education. What distinguished her is that she was a quiet active worker all her life."

Dr. Lee added, "Dr. Kim taught us to 'become superwomen, who do their best to do their share through self-discipline, without considering whether they are reaching the a 'super-woman.' "

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Miss Crane also recalled, "Dr. Kim was the first president who stressed return of the school to Seoul at the time when the Korean War was at its climax. I myself had a strong objection to it. But she resolutely said that we should not wait for history. We must make history. When we were back in Seoul, I became aware that she was absolutely right."

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She recalled an anecdote which shows how kind-hearted Dr. Kim was despite her busy life.

When she casually mentioned the approach of the first anniversary of her teaching at the university, Dr. Kim gave her an anniversary party on the day.

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Mrs. Soh Su-jong, pianist and an instructor at the university, said, "To me Dr. Helen Kim was one who set examples to others in her daily life.

"I recall one winter when the Emerson Chapel choir members had dwindled to a handful. Dr. Kim surprised us the next Sunday by singing as a member of the choir in front of the congregation.

"On the very next Sunday the choir seats were all taken, of course. Those choir singers included the dean as well as professors of the College of Music and music major students. After that the chapel had no difficulty recruiting choir singers."

The late Dr. Helen Kim speaks to reporters in 1968 when she celebrated her 50th year of work with Ewha Womans University, which in her lifetime grew from a small institute to one of the world's largest women's universities.

Dr. Kim's Last Wish

A Hymn, Not A Dirge

"When I am dead, don't lament or weep for me please. I want to meet the inevitable pleasantly.

"I don't want a conspicuous funeral service. Just send me to my Lord in a simple church service."

Those were the remarks of Dr. Helen Kim about two weeks before she died while she was dictating her will to Dr. Kim Ok-gil, who succeeded the late Dr. Kim as president of Ewha Womans University.

"Sing hymns of joy and glory rather than a doleful dirge," she was quoted as saying.

Dr. Kim made her will on Jan. 28 and 29 before three of her old friends. They were Dr. Kim Ok-gil; Mrs. So Unsuk, chairman of the board of directors of the university foundation; and Mrs. Kim Yong-hi, dean of college of music of the university. The contents of the will were not known in detail.

The woman educator made her will in such a pleasant atmosphere that the attendants coud bardly believe that she was making her last will.

Even jokes were exchanged. When Dr. Kim Ok-gil jokingly asked her why she had excluded her house from the donation list, Dr. Helen Kim said; "You greedy woman. My mother used to tell me that every person should keep a house for himself to die in." She gave most of her belongings — some 100 curios and several jewels — to the university.

Her condition turned from bad to worse after that. Her pulse became weaker, her limbs and mouth were paralyzed and she could hardly move or speak, and she could not eat food because she vomitted when she did.

And she would fall into deep sleep often. On Feb. 6 and 7, her blood pressure rose and her breath became weak. She recovered from this critical condition only after the physician in charge of her treated her with oxypathy.

Dr. Kim's last known conversation was with her successor on Feb. 8.

The visitor told the patient that a number of her friends and dignitaries had visited her while she was asleep to pray for her early recovery, and the bed-ridden woman expressed her gratitude by smiling. Then she fell into a coma.

On Feb. 9, the day before she departed, Miss Lee Yong-ja, Dr. Kim's sister's granddaughter, who is in the United States, called her on the phone. She could not answer but just gave a deep sigh. Tears were in her eyes.

This photo was taken in 1920 with missionaries in Seoul, two years after Dr. Kim joined Ewha Haktang (Institute) as a teacher. Dr. Kim is at the center of the front row. Note the Korean costumes the missionaries donned for the picture.

Dr. Kim as a special envoy visits President Harry S. Truman at the White House in 1951 during the Korean War and presents a Korean doll. She later became a roving ambassador and represented Korea six times at the United Nations.

This picture dates back to 1917. Standing at the center of the photo is Dr. Helen Kim, being crowned as May Queen of the year. The next year she was the only graduating student in her class.

Born 71 years ago, Kim Whallan devoted 52 years of her life to religious and educational service in her beloved homeland.

She went to America in February 1969 and worked feverishly to raise $10 million for the Ewha Womans University endowment fund. During the ten months of her labor abroad, Dr. Kim Ok-gill, Ewha president, pleaded repeatedly with her to return home, because she was worried about her predecessor's health.

But strong-willed Helen stayed on until she had accomplished her mission, and finally returned home last December, just before Christmas. She was stricken with a brain hemorrhage on Feb. 5, and five days later she died.

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Two queens — Dr. Kim as the Homecoming Queen and May Queen Yu Chung-gun — lead the procession in 1966 when the women's university celebrated its 80th anniversary.

Korea Times Photo

Dr. Esther Park, retiring U.S. advisory-secretary to the Korean National YWCA, is flanked by Dr. Helen Kim, left, one of the Korean YWCA founders, and Miss Kim Shin-shil, president of the Korean National YWCA. They listen to a hymn recited by minister Mah Kyung-il, extreme right, at the naming ceremony of the newly-built National YWCA building in honor of Miss Esther Park yesterday.

Dr. Esther Park

New YWCA Building Named After Woman

By Kim So-yong

The newly built Korean National YWCA building in Myong-dong, Seoul, was named yesterday after Dr. Esther Park, in honor of the retiring Korean-born U.S. YWCA advisory secretary who gave 21 years of her life for the Korean YWCA movement.

"Though I leave this land and the YWCA, you will all remain a part of my life forever," Dr. Park told guests at the dedication ceremony held at the YWCA headquarters.

Dr. Park also said in an interview with The Korea Times that "the Korean YWCA movement has now reached the stage where it can run without help from others." Some volunteers serve their club activity more passionately than anywhere in the world, Park said.

However, such a participation is still quite limited, she said.

Miss Park, the only daughter among five children of a Korean-immigrant minister in Hawaii, first came to Korea in 1947 as the advisory secretary, from the American YWCA, to help Koreans establish their YWCA movement. It was just after the national liberation from Japan—a period of transition—when her service was urgently needed.

The YWCA leader gave 40 years of her life to YWCA activities both in the U.S. and Korea.

Miss Park is one of the main architects who built the Korean YWCA [illegible] of the most vital women's groups in Korea. It currently has around 50,000 members in 20 local branches, 97 high schools and universities all over the country.

For her outstanding contribution to the Korean women's group activities, Miss Park has been awarded by the National Reconstruction Movement of Korea, and Ewha Womans University in 1962, the Public Welfare Medal from the President in 1966 and from the National Council of Korean Women in 1968.

Miss Park was born in Korea. She went to Hawaii along with her father when she was less than one-year-old. She was brought up imbedded by "spirits of voluntary service and patriotism" in a Christian family, Dr. Park said. Her father, the late minister Park Chong-soo, greatly helped the late President Syngman Rhee in his anti-Japanese struggle.

She studied social work at the University of Hawaii and did her graduate work at the University of California, Los Angeles. She received her honorary doctorate degree from Ewha Womans University in 1964.

"I'll leave for Hawaii in February. Two of my brothers and their families are waiting for me there," she said with a smile.

The 66-year-old YWCA leader sustained a head injury in October when she collapsed from overwork with the new building. She [illegible] fully [illegible]

Fr. Paul D. Bahilo

Spanish Priest Becomes Korean

A Spanish Catholic priest [illegible] sliding in Seoul was naturali[illegible] as Korean yesterday.

He was Fr. Paul D. Ba[illegible] until yesterday morning [illegible] from now on he will be c[illegible] Fr. Pang Il-hyon.

The 43-year-old father is [illegible] third foreign Catholic priest [illegible] become Korean following [illegible] merica-born priest Kil Ro-r[illegible] and Austria-born priest So Ki[illegible]

He decided to become a K[illegible] rean as he felt "sympathy [illegible] Korean people and Kor[illegible] things."

"The people here are as k[illegible] and simple as the Spanish a[illegible] the weather is as brisk a[illegible] Spain," he said.

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Korea Times Photo

Dr. Helen Kim, honorary president of Ewha Womans University, sitting at right, shakes hand with Mrs. Samuel D. Berger, wife of the U.S. ambassador to Korea, left, during a reception given yesterday evening at Bando Hotel in celebration of the conferment of Magsaysay Award upon the career woman educator.

Magsaysay Award

Dr. Helen Kim Can't Go To Manila Due to Illness

Dr. Helen Kim, winner of the 1963 Ramon Magsaysay Award in the field of public service, said yesterday she will not go to Manila for the presentation ceremony due to illness.

At a reception held at the Bando Hotel in her honor, the honorary chairman of the board of directors of Ewha Womans University said current president Kim Ok-kil will take her place at the ceremony. Dr. Kim Ok-kil is scheduled to leave for Manila tomorrow and return Sept. 4.

Dressed in a pink Korean costume, Dr. Helen Kim sat and received some 100 social leaders, educators and foreign diplomats at the Dynasty Room. Present were Philippine Ambassador to Korea and Mrs. Maximino Bueno, U.S. ambassador Samuel D. Berger, critic Miss Chung Chung-yang and others.

President Chang Chun-ha of the monthly Sasangge magazine, the winner of 1962 Magsaysay Award in the field of journalism and literature, was also present at the reception.

Chang said winners of the journalism award and the literature award, established with 10,-000 dollars he won last year, will be announced in October. The journalism award will be given to foreigner and Korean alike, he said.

Dr. Helen Kim, meanwhile, saids he will establish a Magsaysay Library at Ewha and subsidize women's organizations with the award funds.

Korea is the first country to receive the "Asian Nobel Prize," as it is popularly called, for the second straight years. Dr. Kim received the award for her "active role in emancipation and education of women in Korea."

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Stars + Stripes

Porter Extols Dr. Kim, ROK Education Pioneer

SEOUL (S&S) — American Ambassador William J. Porter, on behalf of the American community in the Republic of Korea, has expressed a "profound sense of loss," over the death of Dr. Helen Kim, Korean education pioneer and president-emeritus of Ehwa Woman's University.

In a letter of condolence to Dr. Kim Ok Gil, president of Ehwa, Porter stated that "few women in the world have made as great a contribution to the cause of education and social work as she." He concluded by saying "We join you, Ehwa, and the Korean people in their grief at the passing of this remarkable and inspiring woman."

Dr. Kim died last Tuesday evening from a cerebral hemorrhage, at the age of 71.

To Broadcast Bout

SEOUL (S&S)—The American Forces Korea Network (AFKN) radio will broadcast live and direct the heavyweight championship boxing match between Jimmy Ellis and Joe Frazier beginning at 11:45 a.m. Tuesday, an AFKN spokesman said.

Radio-TV

Korea Timse Photo

The coffin of the late Dr. Helen Kim is taken out of the Welch-Ryang auditorium of Ewha Womans University yesterday after the funeral service was over while the National Symphony Orchestra plays "Auld Lang Syne." She was buried in Keumran Garden by her mother's tomb in Mangu-dong.

5,000 Mourners

Feb. 15, 1970. Korea Times

Late Helen Kim Rests By Her Mother's Tomb

The late Dr. Helen Kim was buried by her mother's tomb in Mangu-dong yesterday following a solemn "farewell service" held in the Welch-Ryang auditorium of Ewha Womans University.

The service, which was held in church style, was attended by about 5,000 citizens, who packed the auditorium. Outside the auditorium were a similar number of citizens who could not get in.

The service started when the coffin was carried along the aisle to the platform, while the National Symphony Orchestra (NSO) played the theme from Dvorak's "New World Symphony."

In a solemn atmosphere of subdued grief, the service proceeded for an hour with music by the university chorus and NSO, and prayers and eulogies. The service was presided over by university chaplain Han Chun-sok.

Many of the congregation, which was composed mostly of university alumnae and Dr. Kim's old friends, sobbed throughout the service and several woman members of the orchestra shed tears while praying. The music played by the orchestra and chorus was mostly pleasant. The late Dr. Kim said in her will that she would prefer pleasant songs for her service to funeral marches.

The mourners inside and outside the auditorium included both young and old citizens, government officials, students, faculty members, and friends. Many of the mourners wore mourning—women in white and men in black.

Poetess Mo Yun-suk eulogized Dr. Kim in an original poem, comparing her to a lily and a nightingale whose perfume or whose singing pervades the hearts of the people.

The congregation wiped their eyes more often when the late Dr. Kim's recorded voice was played and when the orchestra played "Auld Lang Syne" while her body was being carried out of the auditorium.

Prime Minister Chung Il-kwon awarded Dr. Kim the Order of Diplomatic Merit, First Class, posthumously by placing a medal on the coffin.

Her coffin was brought to the gate of the university in a grave funeral procession joined by hundreds of faculty members and friends, and to the burial site in Mangu-dong on the eastern outskirts of Seoul in an ambulance. The ambulance was driven by Kim Chong-hun, who had worked as Dr. Kim's driver for 20 years.

Among those following the procession were Dr. Kim Oak-gill, president of Ewha Womans University, and Miss Lee Yong-ja, granddaughter of Dr. Kim's sister, who flew from the United States to attend the funeral.

... instead of the proposed 23 per cent or 24 per cent.
But, the sources added, there was no disagreement among the officials on setting interest rates on overdue loans at 36.5 per cent per year, as proposed by the Finance Ministry.

while ... sister ... there. I knew then my hiding place was no longer ideal.
"From that time on, the Koreans have stood in front of the house. They are obviously members of the secret service," she said.

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Academic Freedom Urged

Korea Times - Sep 28, '65 p. 4

Dr. Kim Heads Ewha Again

Dr. Kim Ok-gill was reappointed as president of Ewha Womans University yesterday in succession of acting president Saw Eun-sook who took over the post from her half a year ago.

The appointment of Dr. Kim by the university's board of trustees was approved by the Ministry of Education which had forced her to resign from the office six months ago because of "illegal" extra admissions there.

Assuming the presidency, Dr. Kim said in an interview with The Korea Times that the government is "expected" to allow more freedom to private educational institutions.

She continued educators must be permitted to educate in accordance with their "faith and conscience which they came to possess from their life-long devotion to the teaching profession."

Dr. Kim emphasized that schools must be able to utilize all possible educational facilities without "external interference." She meant a wider door for higher education of women disregarding the government-fixed enrollment capacity.

"Just one half of the nation's population is women, but the present opportunity for their higher learning remains at one-sixth compared to the men's privilege," she said.

Commenting on Ewha's extra admissions, she said, "I am still determined that Ewha can accommodate around 10,000 students at a time."

Ewha, the nation's largest women's school, admitted in February 734 students more than the university's enrollment capacity for freshmen, set by the Education Ministry at 1,750 seats.

The ministry, admitting the

Dr. Kim

extra admissions as an accomplished fact, made the then president Kim resign and took some punitive actions as a retaliation.

Government actions included abolishment of two departments there, prohibition of freshmen selection at nine departments next year and reduction of the student quota for 25 courses.

Indicating that this series of measures is "abnormal," the Christian educator-president said all must be restored to normal status.

During the past six months, she was not an outsider to Ewha's school administration. Helping acting president Saw behind the scene, she headed the Graduate School and, next, was acting student dean.

A 1943 graduate of Ewha, she has been a faculty member of the school continuously except for several years when she studied further at Ohio Wesleyan and Temple Universities.

Because of her nomination to the presidency, she canceled a plan to leave for the United States early this month to take a doctoral course in educational administration at Columbia University.

From Ewha, she received an honorary Litt. D. degree in 1961. A devoted Methodist and perennial wearer of Korea's traditional women's costume, "chima and chogori," she is also president of the Korean Federation of Christian Schools.

As a professor, she teaches "The Life and Teaching of Jesus Christ."

The women's university, founded by a group of American Christian missionaries, will celebrate its 80th anniversary in May next year.

Currently, it accommodates about 7,800 students at nine colleges and the Graduate School, all located on a campus of 171 acres in Sinchon, Western Seoul.

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Holland to Train Korean Planners

THE HAGUE, Sept. 27 (AP) — The Netherland will train 15 Korean planners under ... five-year fellowship progr... signed here after the visit ... Korean mission.

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The statement said U Thant or his representatives should take into account the recent elections in the two British territories in assessing whether or not the people want to join Malaysia.

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made by the Econon
Planning Board.

Helen Kim Named Winner Of '63 Magsaysay Award

MANILA (AP) — Dr. Helen Kim, Korean educator and civic leader, has been elected to receive the $10,000 1963 Ramon Magsaysay award for public service, the board of trustees of the award foundation announced Sunday.

The foundation, established after the death of President Magsaysay in 1957, each year presents five awards for government service, community leadership, international understanding, journalism and literature and public service. The foundation was started with an initial grant of $500,000 from the Rockefeller Brothers Fund.

Dr. Kim, the first Korean woman to hold a doctorate, "is recognized for her indomitable role in the emancipation and education of Korean women and sustained participation in civic affairs," the announcement said.

"First as dean and professor, later as vice president and after 1939 as president of Ewha University, she gave of her abundant energy, wit and devotion to prepare women for wider responsibility," it said.

The announcement said Dr. Kim retired in 1961 from active direction to chairmanship of the board of trustees of Ewha, described as the largest women's university in the world with over 7,000 students.

Dr. Helen Kim

Great Honor

Dr. Helen Kim, 64, who was selected as an awardee of Ramon Magsaysay Award, said yesterday "it is a great honor that the award is to go to a Korean woman."

Confined to bed since May, Dr. Kim said she does not think she has "done anything worthy of the award."

She is serving Ewha Womans University as honorary president and chairman of the board of trustees.

Dr. Okkil Kim, president of the university, said she was not sure Dr. Kim can go to the Philippine to receive the award because of her illness "but we are trying to persuade her to participate in the award ceremony Aug. 31."

(1953年 8月26日 第三種郵便物認可)

Today's Profile

Ewha President Boasts Experience in U.S., Korea

Few can deny that sincerity and a strong sense of responsibility won Dr. Okgil Kim the presidency of Ewha Women's University.

It took her predecessor, Dr. Helen Kim, five years to pick her for the post among many rival candidates.

Some say that she earned the post for her unsparing devotion to education ever since her completion of college education in the United States in 1952.

A devoted Christian, she was the head professor of the theology department when she was appointed to the presidency in 1961, shortly after the military took over the government.

Dr. Kim still remains single. Besides the presidency, she holds more than 10 honorary positions in and out of the government.

The positions include director of the Korean Chapter of the Asian Peoples Anti-Communists League, director of the Korean 4-H Club, adviser to the Education Reconstruction Committee.

The president, who was awarded an honorary doctor's degree in literature by Ewha two years ago, was born to a faithful Christian family on March 10, 1921. After the completion of the literary course in Ewha Women's College (the predecessor of the present Ewha University) in 1943, she has continued her education at two American universities from 1949 to 1958, Wesleyan University in Ohio and Temple University in Pennsylvania.

The woman president of the biggest women university in Asia with over 7,000 enrollment, Dr. Kim said that nothing is more rewarding for her than teaching students to keep abreast with activities by males.

Ewha was established by Mrs. Mary F. Scranton in

Miss Okgil Kim

1886. Mrs. Scranton was the first missionary in Korea from the Women's Missionary Society of the Methodist Episcopal Church in the United States.

The school, then named Ewha Haktang, started with an enrollment of only four students, Dr. Kim recalled.

A younger brother and a sister of Dr. Kim are also in the teaching profession; the brother is a professor and sister a secondary school teacher. Both have not married, either.

Her hobby, President Kim said, is mountain climbing.

World News in Brief

many government it was announced yesterday tests with the new system

Funeral Rites Held For Noted Educator

Dr. Helen Kim, president emerita of Ewha Woman's University, was buried in the Kumran Garden at Mangu-dong in the northeastern part of Seoul yesterday after a farewell church service held at the university's Welch-Ryang Auditorium.

More than 5,000 people including Premier Chung Il-kwon attended the services to pay their last homage to the pioneer woman educator.

A casket containing Dr. Kim's body was carried from the Emerson Chapel to the auditorium by 10 Ewha faculty members as the Ewha chorus sang the school anthem.

On behalf of President Park, Chung posthumously bestowed on the great teacher the Order of Diplomatic Service Merit, First Class.

In his eulogy, he said that the "brilliant and holy achievements of the deceased in behalf of the nation during her lifetime cannot be expressed even with thousands of words are used."

Rev. Han Kyong-jik, pastor of the Yongnak Presbyterian Church, asked God in a prayer to help Dr. Kim's daughters of the university to follow her example.

Poetess Moh Yoon-sook recited a poem she composed in honor of the late educator.

At the service, the university's chorus sang Verdi's "March of Victory," Haydn's "The Heavens Are Telling" and Handel's "Hallelujah Chorus" to the accompaniment of the National Symphony Orchestra, while the participants sang hymns.

In her will, Dr. Kim emphasized that one does not die though the heart stops, and asked her friends and relatives just to conduct a farewell church service that would lead her to a more spiritually rich life. "I hope the service will be a grand concert where songs of victory, glory and life are presented," she said in the will.

Several recorded speeches of Dr. Kim were heard by those present.

After the service, the body of Dr. Kim was taken to the Kumran Garden via Sodaemun, Kwanghwamun, Chongro, Tongdaemun and Chongryangri. Numerous mourners lined up along the streets to say goodby to the late champion of women.

Korea Herald Photo

FUNERAL SERVICE — Faculty members of the Ewha Women's University take the coffin containing the body of Dr. Helen Kim, the university's president emerita, to a hearse yesterday after the funeral service held at the university for the nation's pioneer educator. Dr. Kim died Tuesday at the age of 71.

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Oh Chong-shik, publisher of Th... Herald, was selecte... sident of the c... while Paek Hyon-gi... of the Central Edu... search Institute, Hak-muk, secret... of the Korean... Cross, were el... presidents.

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April 14, 1968

PERSONAL HISTORY

Name in Full: Miss Eun Ja Kim

Date of Birth: July 14, 1935

Place of Birth: Chang Hung, Cholla Namdo, Korea

Permanent Address: 20-3 Tong Eui Dong, Chong Ro Gu, Seoul, Korea

Present Address: Pacific School of Religion
1798 Scenic Ave.
Berkeley, California 94709
U. S. A.

Education

March 8, 1956: Graduated from Chung Shin Girls' High School, Seoul, Korea

March 29, 1960: Graduated from the Department of English Language and Literature, the College of Liberal Arts and Science, Ewha Womans University, Seoul, Korea (B. A.)

June, 1964 - May, 1965: Studied at the English Department, the Graduate School, Millersville State Teacher's College, Millersville, Pennsylvania, U. S. A.

May 15, 1967: Graduated from Presbyterian School of Christian Education, Richmond, Virginia, U. S. A. (M. C. E.)

June, 1967: Studied at the German Department, Boston University, Boston, Massachusetts, U. S. A.

Present (April, 1968-): Studying at Pacific School of Religion, Berkeley, California, U. S. A.

Experiences

1960: Korean language tutor to Canadian and American missionaries, Seoul, Korea

1961: Translator at the Headquarter of the Girl Scout of Korea, Seoul, Korea

April - October, 1961: English and Bible teacher at Chung Shin Girls' High School, Seoul, Korea

October 31, 1961: Went to West Pakistan as a missionary teacher under the sponsorship of Ewha Womans University.

KIM EUN-53

November, 1961 - May, 1962: English and Bible teacher at
St. Saviour's Parish English Teaching School,
Sukkur, West Pakistan

June - July, 1962: Studied Urdu at Murree Missionary Language School,
Murree, West Pakistan

August, 1962 - May, 1964: English teacher at St. Teresa's High School,
Quetta, West Pakistan

International Meetings Attended:

December, 1964: International Student Conference, New Haven,
Connecticut, U. S. A.

July, 1965: International Presbyterian Women's Conference,
Montreat, North Carolina and New York, N. Y., U. S. A.

July, 1967: Church Women United Conference, U. S. A.
(International Consultation, Anderson, Indiana)
(Ecumenical Assembly, Lafayette, Indiana)

Eun Ja Kim

Eun Ja Kim

"Introducing myself"

---Dong-Ik, Kim---

I was born on October 1st, 1942 in the city of Chinju, Kyong-sang-namdo. My father was then a pastor of Chinju Presbyterian Church. I grew up and there received my elementary and secondary education. After graduating from Chinju high school in February 1961, in the following March, I entered Yonsei University College of Liberal Arts, where I specialized in History. I studied very hard to secure for a scholarship and actively participated the student Christian movement while in college.

It was my hope to become a great scholar of History, especially the History of Religion. But gradually I became more consdious of God's call into christian service. When a junior in college, I was determined to become a pastor.

As a matter of fact, my family is called a "pastor's family". My father is now a pastor of Seong-Kwang Presbyterian Church in Yosoo City on the southern coast of Korea. And my grandfather too was a pastor. My grandfather was the first evangelist and pastor in Kyongsangnamdo during the years 1900-1925. He established nine new churches, in Masan, Chinju, Changnyong, Milryang, Hadong and etc. He really hoped that my father would become a evangelist or pastor, and he influenced my father to enter the Presbyterian Theological Seminary in Kyong-yang. My father also hoped that I would be able to enter the Seminary after graduating from college.

Upon graduating from college, I was drafted in-to the Army and served in the ROTC. My position was adjutant to the Commanding General of the Second ROK Army.

Kim Dong Ik

During my military service, I learned much from my military training. I believe that the military servise has given me much insight in and experience of human relationships which I could not have learned from the textbooks in college.

Immediately after being discharged from the active military service, I entered the Presbyterian Theological Seminary in March 1967. I had learned Theology, Old & New Testament, Pastoral Theology, Church History, Christian Education, Ethics and etc, especially I was many textbooks on Historical Theology with deep interest. I received a scholarship while in seminary and a prize for the graduation thesis at the graduation ceremony in February 1970. That thesis "A Study of the Eastern Mission of the Nestorian Church before 13th Century" was written under Dr. Moffett's guidance.

I completed all the necessary courses and requirements for the B.D.(M.Div.) degree in February 1970. Thereafter I began to work as a campus minister & an assistant to the Dirctor of Student Union of my Alma Mater University, and to teach "Introduction to the Bible" (Dr. PETER VAN LIBERP) and "Religion & Christianity" to Students of the General Education Division, and also to serve as an associate minister at the Sinchon Presbyterian Church in campus town of Seoul. I find it very worth while to work at the University and the Church for the past three years.

I am now planning to study Historical Theology as a major and Pastoral Theology as a minor at Pittsburgh Theological Seminary for three years.

Upon the completion of my studies there, it is my intention that I wish to return to Korea and be able to contribute to the Korean church and to give our people the benefit of what I have learned in the United States.

PERSONAL HISTORY

NAME : Kim, Daniel Taimook

BORN : Oct. 1st, 1908

PLACE : Taegu, Korea.

Address : Hill Top Apartment, # 606, U.N. Village, Seoul, Korea.

Converted into Christianity from a devout Buddhist family at the age of 15 and joined the Shinjung Presbyterian Church, Taegu, in 1923. Two years later was baptized by the Late Rev. Yum, Bongnam, at the same church. Ordained as Christian Minister at the Kyung-buk Presbytery, Taegu, Korea, on September 11th, 1937.

Experience (from present to baokward)

68. 3. - to date	: President of the Korea Mental Health Center and Seoul Pastoral Counseling, Seoul, Korea.
66. 7. - 67. 6	: Clinioal Chaplain Intern at the St. Elizabeths Hospital, Washington, D.C.
66. 2. - 66. 3.	: Principal of Sinmyung Girls Academy, Taegu, Korea.
57. 6. - 60. 8.	: The National General Secretary of Korean Y.M.C.A.
56. 4. - 59. 12.	: President of the Central Theological Seminary, Seoul. Had to serve both the South Gate Church and the Seminary during the transitional period.

LIM, DANIEL

54. 4. - 57. 6. : Minister of the Namdaemoon (South Gage) Presbyterian Church, Seoul.

51. 10. - 54. 4. : Organized and served its first minister of the Korean Community Church, Washington, D. C.

48. 7. - 51. 7. : Minister of the Korean Christian Church, Honolulu, Hawaii.

42. 3. - 48. 6. : Worked for the U.S. Government for the duration and the post World War II.

37. 1. - 39. 7. : Taught at Taegu Bible Instituto and worked as an Evangelist among the Youth Group in association with the late Dr. Edward Adams.

36. 4. - 36. 12. : Secretary of Kimch' on Y.M.C.A., Kimch'on, Korea.

Lectureships held:

On Pastoral Counseling at the Presbyterian Theological Seminary, Seoul, 68. 9. - 69 and special summer seminarl in 1970.
On Pastoral Counseling at Taegu Theological Seminary, 1963-66, and at the Keimyung College, Taegu, 1962-66.
Served Counselor at the Soongsil College, 1967-68.

Education

Graduated from the Graduate School of Theology, Oberlin College, Oberling, Ohio, and received degree of B.D. 39. 9-41.5.

Graduated from the School of Theology, Doshisha University, Kyoto, Japan and received degree of Bungakushi (equ. of B.A.) 1936. 3.

Graduated from the Junior College and entered the School of Theology, Doshisha U. March 1933.

Completed Doshisha Academy and entered the Junior College of Doshisha U., March 1930.

Other Studies and Training

Studied in following institutes in various time.

McCormick Theological Seminary, Chicago, Ill., 1941-42.
George Washington University, Washington, D. C., 1960-61.
Wesley Theological Seminary, Washington, D. C., 1961.
Received the olinical Chaplain training at the Elizabeths Hospital, Washington, D. C.

Honory Degree

Received the degree of Doctor of Divinity from the Pikeville College, Pikeville, Ky., October, 1963.

Other Activities

Attended the International YMCA Conference held at Kassel, W. Germany, July 1957.

Delegated the KNCC to the International Red Cross in objeotion of the repatriation of Koreans from Japan to North Korea.

Family Life

My wife, Mary Soondek Juhn, and I have one son and three daughters, all are married and seven grand-children from them.

Naturalized U S Citizen on 6-13-1962 in Washington, D. C.

Daniel T. Kim

PERSONAL COUNSELING SERVICE

American, Korean And Other Nationalities

Covering Problems

Emotional Adjustment Inter-Racial Marriage

By

THE REV. DR. DANIEL TAIMOOK KIM

Counseling in English, Korean or Japanese

KOREA MENTAL HEALTH CENTER

And

SEOUL PASTORAL COUNSELING INSTITUTE

KIM, DANIEL

(Dr. kim)

The Rev. Dr. Daniel Taimook Kim has just returned to Korea from clinical, pastoral and psychiatric counseling training at St. Elizabeths Hospital, Washington, D. C., following many earlier years of studying and teaching guidance and counseling and pastoral counseling in the United States and in Korea.

Dr. Kim was born in 1908 at Taegu, Korea and studied at Doshisha, Kyoto, Japan from high school to college and seminary. He also graduated from the Graduate School of Theology, Oberlin College, Oberlin, Ohio. And Pikeville College, Pikeville, Ky. conferred on him The Honorary Degree of Doctor of Divinity.

Dr. Kim served the U. S. Government for six and one half years during World War II. Later he was minister of churches in Honolulu and Washington, D. C. and South-Gate Presbyterian church in Seoul. He has served as National General Secretary of Korean Y. M. C. A., as mission high school principal and as theological seminary president.

Dr. Kim is fluent in English and Japanese as well as Korean, is a naturalized American citizen, and is uniquely qualified to counsel foreigners living in Korea. Dr. Kim brings to his counseling a broad academic and cultural background as minister, educator and administrator.

He is available for counseling at his office;

Sophia House
52-4, 2nd Ka, Chung Moo Ro,
Chung Ku, Seoul, Korea
Telphone: 28-4591

Office Hour:

14 : 00 - 18 : 00

Saturday:

10 : 00 - 13 : 00

Kim's journey was long and difficult

Phila. Inquirer 7/4/99 p.E7

Visions shared on democracy

By Jane R. Eisner
Editor of the Editorial Page

They travel far, these lovers of liberty, to receive their medals on the steps of Independence Hall.

Lech Walesa broke through the barriers of communism. Nelson Mandela survived decades in a South African prison. Sadako Ogata faced countless refugee crises. Shimon Peres navigated the treacherous waters of Mideast peace negotiations. George Mitchell tramped through Northern Ireland in search of compromise.

Today's recipient of the Liberty Medal, South Korean President Kim Dae-Jung, endured 55 house arrests, six years of prison, two foreign exiles, and he has forgiven the two Korean officials who attempted, separately, to have him killed.

It's been a long, complicated journey for Kim, a sharecropper's son, who, after three failed attempts, was elected president of the Republic of Korea in December 1997.

But patience and perseverance are mandatory traits for lovers of liberty, and Kim takes nothing if not the long view. In written answers to questions posed to him last week, Kim describes a vision of democracy thousands of years old.

"Confucianism, that originated in China, says that 'the ruler is a son of heaven,' and that if a ruler neglects his duty to carry out good government, the people have the right to overthrow him," Kim writes. "This idea came some 2,000 years ahead of John Locke's social contract.

"Some 2,500 years ago, Buddha said that the individual is the most precious thing in the universe. A Korean folk religion teaches that 'the people equal heaven' and thus urged rulers to 'serve the people as you would serve heaven.' "

The notion that an individual has the right to pursue personal happiness and liberty has roots in ancient Asian teachings, he argues. That is why he believes there is no reason Western democracy is not suited to South Korea or other Asian nations.

"We only need to adopt the democratic system," he writes. "It is the same as with the hydroelectric generator which has been producing power in Europe; it can also produce power when it is installed on a river in Asia."

For years, many Asian leaders insisted that "Asian values" led more naturally to authoritative political systems and highly structured, protective economic systems — not the freewheeling mixture of democracy and capitalism that characterizes so much of the West. Those leaders also insisted that it would be premature to allow free and fair elections, and other features of Western democracy, because of the need for economic development. Kim scoffs at the presumption that true economic development can happen without political freedom.

"This is the age of reform.... Without reform, we cannot possibly adapt to the changes of the 21st century that will be led by the Internet revolution."To achieve reform, we have to realize a participatory democracy where all citizens voice their views....All nations will be required to open their doors to the world and run their economies through competition and cooperation in one big global market."

In Kim's view, those left behind must be helped by a "productive" welfare system that "should not encourage lethargy or overburden the state" but will train the unemployed, care for the elderly and disabled, and provide decent living conditions for everyone.

Interesting, how his definition of liberty includes a broad view of human rights: Not just political freedom and the right to engage in economic activity, but also the right to a safe living environment, health care, culture and leisure time.

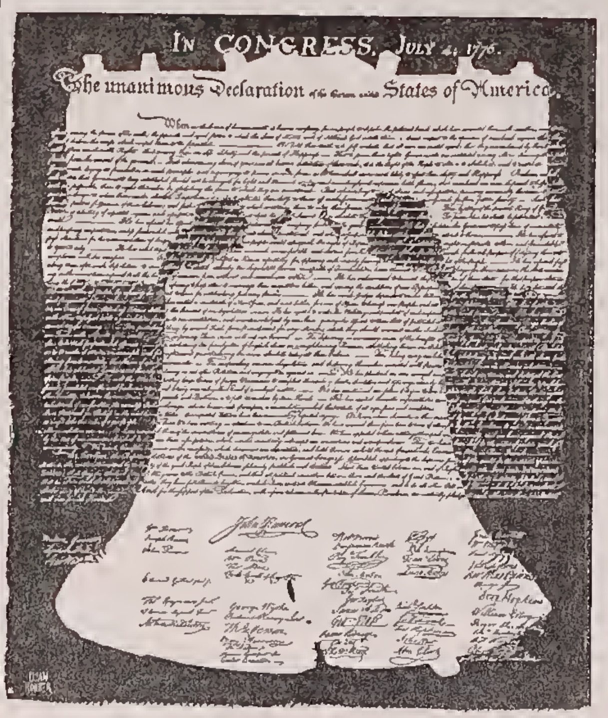
"We believe that we have to guarantee a healthy environment for all living creatures. All living things on earth are experiencing pain because of human beings. We must guarantee the right of all animals and plants to live and develop.

"Only then can we enjoy freedom with all God's creatures. And only then can we develop democracy to perfection."

I'm not sure such a holistic notion of liberty was uppermost in the minds of those who wrote our grand Declaration 223 years ago. Then again, they could not have imagined that, two centuries later, their words would have inspired a man like Kim Dae-Jung to pursue liberty with the head of a scholar and the soul of a revolutionary.

Now it is his turn to come to Philadelphia and inspire us.

Jane Eisner's e-mail address is jeisner@phillynews.com



DEAN ROHRER

South Korean leader appreciates freedom and remembers suffering

A story has unfolded in Asia in which bullies get their comeuppance, where right overcomes might, where biblical allusions that the "last will be first" are all realized in the context of a suspenseful political potboiler.

The protagonist in this story is a publisher and businessman turned politician whose campaigns against an autocratic establishment would lead him to suffer persecution, arrest and exile on trumped-up charges. He would survive assassination attempts and eventually win the highest office of the land in a democratic election. Today Philadelphia honors Korean President Kim Dae-Jung, as the 11th recipient of the Liberty Medal. At a time when regional conflicts are proliferating, when genocidal events dull the senses, and recidivist movements gain strength, President Kim's triumph is also a triumph for the idea that political and economic freedom remains an attainable dream.

Frank Plantan
associate director
International Relations Program
University of Pennsylvania
and consultant to the World Bank
and Korea's Financial
Supervisory Commission
on Corporate Restructuring

This July Fourth, we should remember those in South Korea and other countries who do not have liberty, or the freedom to express themselves peacefully, to associate and assemble nonviolently, to physical security, to life.

President Kim can appreciate these freedoms more than most because he has been a victim of political oppression for so many years in the past. But in spite of the many achievements of the Kim administration in South Korea, the notorious draconian National Security Law remains and has yet to be revised.

This law is responsible for the majority of political arrests in South Korea. It has drawn criticism from the United Nations and from human rights organizations. By the end of 1998, there were 300 political prisoners in South Korea, many of whom were held under the National Security Law.

President Kim has stated on several occasions that the National Security Law will be revised to eliminate "poisonous clauses," and steps are being taken to establish a national human rights commission. During three separate amnesties in the first year of his presidency more than 200 prisoners were released.

On Aug. 15, South Korea celebrates its own version of Independence Day. That's the day Korea was liberated from colonial rule when the United States defeated Japan in World War II. It traditionally has been an occasion for prisoner amnesties to commemorate the spirit of reconciliation and harmony.

On this Fourth of July, in the midst of celebration and awards, perhaps President Kim will remember those suffering violations of their basic rights as human beings.

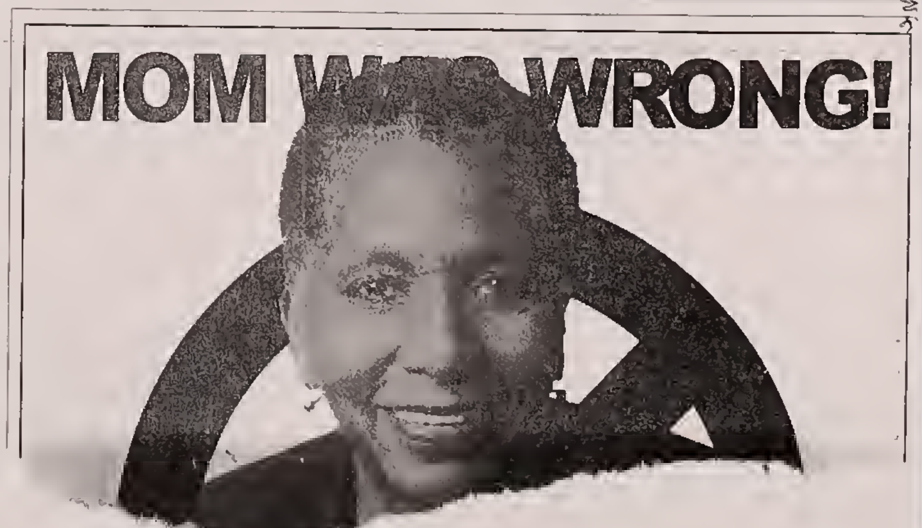
Suzy Kim
Korea Coordinator
Amnesty International USA

Visiting hours are so short there is never enough time to finish one question I wanted to ask or one story I wanted to tell, so every day I anxiously await letters from home. I am allowed to write one letter. The letter goes home in my place, passing through the front gate, walking down the steps, entering the porch, and finally going into the living room to sit with the whole family.

Kim Dae-Jung
letter from prison
to his wife and children
June 23, 1981

Tomorrow: Queen Noor of Jordan on land mines; "Couples" looks at Pope John XXIII and Jules Isaac.

For the troops who fought so that others would not



A trinity of freedoms for the Fourth. Editorials, Page 6

Sam and Eileen 7/4/99 E6

The Inquirer
Sunday
Review

In California, Bush builds on images of warmth

RICH PEDRONCELLI / Associated Press
George W. Bush (second from left) flexes with California college football's Brandon Santos.

By Dick Polman
INQUIRER STAFF WRITER

LOS ANGELES — The gist of the George W. Bush presidential campaign can be summed up in the story about the little girl and the lamb.

As Bush charmed gawkers at the Del Mar County Fair near San Diego the other day — in what his handlers call a "mix and mingle" — an aide called out to him, "Governor, behind you. Someone wants to meet you." It was a young black girl. Bush sank to his knees and kissed her on the lips. And when he reached the 4-H tent, he saw the lambs. He petted a lamb.

All the while, Bush advertising man Mark McKinnon was shooting raw footage for future TV commercials. The girl and the lamb were perfect. Here, on the Texas governor's maiden foray into the nation's biggest electoral state, McKinnon was collecting the imagery that would paint Bush as a kind, personable, inclusive, Reaganesque Republican — a candidate, in short, who might erase the GOP's mean-spirited profile and win back the White House.

For three long days, cruising 504 miles by plane and motorcade across this vote-rich, traffic-choked terrain, Bush used California not merely as a cash cow (his campaign had milked donors for a record $36.2 million by last week) — but as a laboratory to test his message of likability. To suggest, in essence, that the pivotal suburbanites who lean Democratic on social issues can feel comfortable with a mainstream conservative who seems like a nice guy.

That will be part of Bush's national pitch, assuming he becomes the party's nominee next year, but he seems particularly intent on selling that theme here. Put simply, neither Democrat — Al Gore or Bill Bradley — is likely to win the presidency in 2000 without winning California's 54 electoral votes (a fifth of the 270 needed for victory.) If Bush takes it, the game is over.

And some of the folks most thrilled about the Busb strategy are the beleaguered, defeated Republicans of California.

The Golden State is ground zero for tbe Republicans' national identity crisis. After moving to the right — bashing immigrants and affirmative action, opposing gun control and abortion rights — California's Republicans have been hammered at the polls. They have lost the governor's chair. They have lost both chambers of the state legislature. They have lost botb seats in the U.S. Senate. They have alienated suburban women, young workers in the high-tech "new economy," and most of the burgeoning Latino electorate. And they don't have a single state-

See **CALIFORNIA** on E4

KIM JAE HWAN/ Agence France-Presse
South Korea's Kim Dae Jung celebrated his presidential election victory over the country's ruling party in 1997.

GERALD S. WILLIAMS / Inquirer Staff Photographer
The Rev. Peter Joonsuk Hwang says all Korean Americans will be honored when President Kim receives the Liberty Medal.

Korean hero's struggle for democracy

Kim's journey was long and difficult. Jane R. Eisner, Page 7

Kim Dae Jung to be honored with Liberty Medal. Page 3

KIM DAE-JUNG

Liberty a lifelong love for medal winner

LIBERTY MEDAL from A1

cans everywhere who celebrated the 223d anniversary of the signing of the Declaration of Independence.

On a red-hot morning, under white clouds streaming across a blue sky, Kim stood outside Independence Hall, where a group of like-minded dissidents more than two centuries earlier stated their beliefs in self-evident truths.

Kim won the medal — the 11th bestowed here — for 40 years of work on behalf of freedom in South Korea. Established in 1988, the medal honors those whose actions exemplify freedom and democracy.

He joined a list of recipients whose ranks include Nelson Mandela and F.W. de Klerk, former President Jimmy Carter, and the late King Hussein of Jordan.

"Freedom," Kim said in his 12-minute acceptance speech, delivered to an estimated 3,000 people fanning themselves in the morning's swelter, "is like air — difficult to appreciate when you are living in it."

But freedom, like air, was impossible for Kim to live without.

Incarcerated for his political beliefs for two years, Kim was released from prison in 1982. His captors bowed to pressure from Washington and commuted his sentence.

But the reprieve did not silence Kim, said former U.S. Rep. Thomas Foglietta, who remembered a visit the dissident made to his Philadelphia congressional offices 15 years ago. Kim wanted to return home, Foglietta recalled late last week.

"I said, 'You can't go back there by yourself. It's too dangerous,' " said Foglietta, now U.S. ambassador to Italy. "And he said, 'That's why I want you to go with me,' "

Foglietta laughed. "I was either the bravest congressman or the dumbest. I went."

And, from that trip, Foglietta said, he became a believer in the soft-spoken reformer.

"I've been pushing for him to win this medal for at least eight years," said Foglietta, who came from Rome for yesterday's two-hour ceremony.

Kim accepted a shining, gold-colored medal the circuinference of a coffee mug. Kim also received $100,000, which he said he would give to a foundation that bears his name and promotes peace throughout the world.

That includes working for peace with communist North Korea, Kim said.

"I still oppose communism," Kim said. "But in the spirit of brotherhood, I am promoting reconciliation and cooperation with the North, so as to free ourselves from the threat of war and open a new era where Koreans of both sides can together pursue prosperity and well-being in the safety of peaceful coexistence."

Kim is the right leader for the country, said Jack Kilgore, president of Chapter 1509 of the Korean War Veterans Association. A South Philadelphia resident, Kilgore, 64, said he lied about his age and joined the Army at 16. He served in Korea from 1951 to 1952.

"I think it's a good thing he's won" the medal, Kilgore said.

Kim, his supporters say, got it the hard way, surviving death threats and five assassination attempts, a total of six years of imprisonment at different times and 55 house arrests. His election marked the first peaceful transfer of power to an opposition party in 50 years.

South Korea deserved nothing less than an orderly election, Kim said.

"The honor today is a tribute to the Korean people and their love of liberty," he said.

"Friends, I am truly grateful."

KIM DAE-JUNG
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Commentary By David R. Boldt

Religion finding home in politics

In his speech in front of Independence Hall yesterday, South Korean President Kim Dae Jung spoke of the forces that had sustained him during his "lifelong pilgrimage toward freedom," for which he was receiving the Liberty Medal.

The first, he said, "is the Christ that I believe in. He gave His life upon the Holy Cross for the rights of the oppressed people of Israel. He taught us how to be free in spirit. He also told us to follow him bearing the cross as he had if we willed to be his disciples. The cross was my training toward freedom."

It was an unusually forthright statement of religious belief for a secular occasion — even one taking place on a Sunday. But it turned out to be just one of a couple of signs yesterday of the degree to which spiritual concerns have reentered the "public square."

Yesterday was not, to be sure, the first time that spiritual matters have been invoked by a Liberty Medal recipient. Vaclav Havel, the president-poet of Czechoslovakia, said in 1994 that the world badly needed to have a refreshed "awareness that we are not here alone, or for ourselves alone, but we are part of higher, mysterious entities against whom it is not advisable to blaspheme .... [As] a modern philosopher once said: 'Only a God can save us now.' "

And Mayor Rendell, for his part, didn't find President Kim's declaration of religious faith yesterday to be that unusual in terms of current American political discourse. "Haven't you been listening to Bush and Gore? All they talk about is God."

But President Kim's recital of the role religious faith had played in sustaining him personally during times when he had been imprisoned under death sentence seemed different from Vice President Al Gore and Texas Gov. George Bush talking about harnessing the effectiveness of faith-based organizations, as they prepare for next year's presidential campaign.

And Kim's declaration of faith was somehow more explicit and personal than Havel's more intellectual declarations of faith while in Philadelphia to receive his Liberty Medal. Asked about the relationship between religion and politics at the press conference, Kim went a step further, predicting that in the coming century religion would have greater influence than in the past. "The great task of humanity," he said, "will be harmonizing the four great religious traditions of the world."

Immediately after the Liberty Medal ceremony there was a "sneak preview" of the new Liberty Museum that is being installed in the former Seaport Museum at 321 Chestnut St., which is expected to open this fall. At this occasion the museum's progenitor, magazine magnate Irvin Borowsky, repeated almost exactly the same theme President Kim had.

The purpose of the museum, he said, would be to pursue in a public, mainstream venue the themes he has been pursuing in sponsoring academic writings, and convening conferences, aimed at bringing about interfaith understanding.

The museum, which salutes liberty's heroes from all over the world, will deal directly with the violence triggered by religious bigotry. But it will also recognize, he said, that faith and democracy cannot be separated. One entire gallery, nearly complete, depicts in stained glass art the religious moral lessons that are necessary to inform democracy, and keep it from becoming the bigoted tyranny of the majority.

"Democracy cannot exist without religious faith," Borowsky said as he finished giving a tour of the museum. And that seemed to be the lesson of the day yesterday.